From hence the *Wiſe* have to the World confeſt,
The State they've dreaded moſt, have prov'd the beſt;
And that the things they've pray'd for have appear'd
More hurtful, when obtain'd, then thoſe they fear'd;
The *Rich* and *Healthy* by their *Vices* ſhow,
They fix their *Erring Minds* on things below.
In *Tranſitory Joys* too much delight,
To be ſo *truly Happy* as they might.
With *Honour*, *Pow'r* and *Wealth* diſturb their Reſt,
And are too *Great* to be compleatly *Bleſt*;
But the *Digreſt* look upwards for Relief,
And by *Cæleſtial Tranſports* eaſe their Grief;
Move *Divine Mercy* with an *Humble Voice*,
And make *Good Heav'n* the Center of their *Joys*:
Eternal Bleſſings Kings have Pow'r to give,
But *ſweet Content* we from Above receive.
A Bleſſing that the *Proſp'rous* leaſt can boaſt,
Becauſe the *Sick* and *Needy* ſeek it moſt;
And *Heav'n* has promis'd the *Obſequious Mind*,
That ſeeks with *Diligence*, ſhan't fail to find.
Thus does *kind Providence*, by means unſeen,
Give to the *Humble Wretch* moſt Eaſe within;
Comfort the *Righteous Soul* in ev'ry State,
And arms his *Breaſt* againſt the *ſharpeſt Fate*.

Make *Heav'n* our Object, *Piety* our Care,
And Man unmov'd may all Conditions bear;
But if we fail to ſteer our *Minds* aright,
No Station can adminiſter Delight;
Each *Worldly Diſappointment* gives us Pain,
And *Croſſes* make us Grumble and Complain.
If we by Nature's Compaſs ſteer our Courſe,
And put upon our Minds no Heav'nly Force,
The beſt Conditions would afford ſmall Joy,
Meer Chance would our Tranquility deſtroy;
The Fate of things would true Content exclude,
And make us change with each Viciſſitude.
Then in no Station ſhould we Happy be,
Or paſs one Day from Grief and Anguiſh free;
But Toil for Wealth, yet find in all degrees,
Much greater Cares to Vex, than Joys to Pleaſe.
The Temp'ral Pleaſures we ſo much admire,
Are quick of growth, and do ſo ſoon expire,
That ev'ry Man muſt by Experience find,
That as they Fade they leave Remorſe behind;
All the Felicities of Humane State
Have Stings that do their Joyful Force abate.
As Sorrows, tho' Profuſe, ſoon find Relief,
From Counter Paſſions that aſſwage our Grief.
Thus Joy and Sadneſs mutually ſucceed,
In Minds that are not from their Paſſions freed.
Who e'er the violence of the former feels,
Soon finds the latter preſſing on its Heels;
Thus he that Laughs to Day, to Morrow Mourns,
And all alike are Happy in their Turns.
For Fortune's Smiles and Frowns reach all Degrees,
All have their Cares to Vex, and Joys to Pleaſe;
The Common Crowd who do their Luſts Obey,
Whoſe Souls are ſtifled in their Lumpiſh Clay;
They're always in *Extreams* of *Love* or *Hate*,
And Plague themſelves with *Feuds* themſelves create.
Their *Peace* with *Bruiſh Enmity* prevent,
And let their Eaſe depend on Accident.
One Party's pleas'd to ſee another Mad,
The ſufferings of ſome make others glad;
Thus half the *Fools* are Merry for a while,
And when they're vex'd, 'tis t'others turn to Smile.
But he that is for *Happineſs* deſign'd,
Muſt bear all Chances *with a ſteady Mind*;
At no *Terreſtial Evils* be depreſt,
But ſtrive to make *Bad Fortunes* prove the beſt,
And never change, except to be more Bleſt.
The *Barren Womb* of her hard Fate complains,
And *Blameleſs Nature* of the Cauſe Arraigns;
Pines that her *Nuptial Joys* produce no Birth,
And thinks a Child the *Heav'nly'ſt Gift* on Earth;
Diſturbs her Peace ſhe Hourly might enjoy,
And will not be content without a Boy;
Would ſhe but change her Mind, and think ſhe's free
From thoſe *Sick Warms* which *Generation* breed;
That her cold *Womb* does from her *Nerves* defend,
From the ſharp Pains that ev'ry Birth attend;
That ſhe's exempt from the Maternal Care,
Which helpleſs Infants bring, and Parents bear.
That when ſhe's Old, ſhe ſtill remains ſecure,
From their *Ingrateful Slights*, when grown Mature;
That no *Wild Proſligate*, *Unthankful Breed*,
Can drown her *Aged Eyes* in Tears they ſhed;
Or with *Baſe Uſage* turn her *Love* to *Hate*,
And make her Curſe the *Womb* that bore the *Brat*.
Would ſhe but muſe on Cares from which ſhe's free,
How Happy without Children might ſhe be?
Think but of what ſh' enjoys, not what ſhe wants,
And ſhe would find ſmall Cauſe for her Complaints.
Suppoſe our *Nuptial Hopes* and *Joys* are Crown'd,
And with a Numerous Iſſue we abound;
If they Unlucky prove, we *Sigh* and *Moan*,
And make each Childs Unhappineſs our own;
Reprove in *Paſſion*, and in *Rage* Correct,
And think their Faults are from our own Neglect,
From all their *Evil Deeds* and *Follies* Mourn,
And grieve the *Wicked Off-ſpring* e'er was Born.
If thro' Good Diſcipline *they* 'bedient *prove*,
And do within the Bounds of Vertue *move*;
Then over Care their Parents Eaſe *betrays*,
And does our Love *to* Painful Fondneſs *raiſe*;
That our own Quiet Daily we Impede,
Deny our ſelves the very things we need,
To ſcrape up Fortunes *for our Hopeful Breed*.
Reſign Profuſely when the Darling *craves*,
And when we're Old, become our Childrens Slaves.
Would Fruitleſs Wives *but think of things like theſe*,
Tho' Barren, *ſtill their Minds would be at* Eaſe;
Right Meditations *would their* Grief *prevent*,
And Wiſely teach them to no more Lament
Their Frigid Wombs, *but* Bleſs *their Happy Fate*,
That frees them from 'the Pains and Cares that wait
On thoſe that Labour in a Fruitful Stock.

AAP. J. 24 ~~4P 8 27~~ 3

TWO very USEFULL and COMPENDIOUS

Theological Treatiſes:

L. B. 8d.

The FIRST ſhewing

The NATURE of WIT, WISDOM and FOLLY.

The SECOND deſcribing

The Nature, Uſe, and Abuſe

Lib. Jac Nairn 1678

OF THE

TONGUE and SPEECH,

Whereby principally WISDOM and FOLLY are expreſſed.

Wherein alſo are divers Texts of SCRIPTURE touching the reſpective Heads explained.

By *RICHARD WARD*, Preacher of the Goſpel at *Buſhey* in *Hartford-ſhire*.

Prima Sapientia eſt, Vita Laudabilis, & apud Deum Pura Mens, per quam Puri puro junguntur, & Sancti ſancto ſociantur. *Nazianz. in Apolog.*

Wiſdom is the Principal Thing, therefore get Wiſdom, and with all thy gettings get Underſtanding. Prov. 4. 7.

LONDON,

Printed for *William Miller* at the Gilded Acorn in St. *Pauls* Church-yard near the little North Door, 1674.

TO THE

TRULY HONOURABLE,

COLONEL *TITUS*,

ONE OF

His MAJESTIES Bed-Chamber.

Much Honoured and Worthy SIR,

THeſe two ſhort Treatiſes muſt either have come into the World without a Patron; (which at firſt I thought) or muſt ſhelter themſelves under your Patronage, which upon ſecond thoughts, I have preſumed to doe, for this Cauſe: In the Dedication of Books Authors uſually aim at ſuch *Mecænas*'s, as either they have ſome Eccleſiaſtical Relation unto, or have been long acquainted with, or have been greatly obliged unto; or ſuch as are able to underſtand and judge, of what is written, whether Corrupt or Sound, whether chaffy or ſolid; or ſuch as are able, in regard of their Parts, Place, and Power, to give countenance, and patronage to the Books dedicated unto them. Now Sir, You above all

the Friends I have, may moſt juſtly chalenge the Patronage of this Piece, in all the forenamed regards. For

When your high Employments, and important Affairs will permit you to be in the Countrey, you are then under my Miniſtery.

I have had the honour and happineſs to know you, to be thorowly known unto you, and intimately acquainted with you, for many years.

You have been a conſtant Friend, yea as a Patron to me and mine.

Your ſingular Parts, general Learning and knowledge, and tranſcendent Judgement, makes you abundantly able to underſtand and judge what Books are of worth, and which are worthleſs; what Books are profitable, and which are uſeleſs; what Books are Orthodox, and which are Heterodox: And therefore if this ſhort Manual be approved by you, I hope it will pleaſe the moſt and beſt.

Again, ſo eminent is your place in the State, and ſo great your Power, through the Favour of His Majeſty, your Princely Maſter, for your extraordinary parts, perſonal worth, and ſingular Faithfulneſs and Loyalty; that you are fitteſt and beſt able to patronize this poor Infant, that flies unto you, as its only Guardian, for Protection.

Concerning theſe two Treatiſes preſented unto you, be pleaſed to obſerve, That Books may be diſtinguiſht by theſe four Notions; ſome are to be *ſpit out*, ſome to be *ſwallowed*, ſome to be *eaten*, and ſome to be *chawed*.

I. Some

I. Some Books are to be *ſpit out*; as impertinent, erroneous, heretical, lying, ſcurrilous, ſcoffing, ſeditious, and obſcene Diſcourſes, and the like; which neither afford any lawfull Pleaſure, or true Profit unto the Reader; but rather bring with them a danger unto him. Theſe Books I ſay, are not to be reliſhed, but rejected, leſt the Appetite by them ſhould be infected.

II. Some Books are to be *ſwallowed*; as Romances, Hiſtories, Poetical Fictions, and all ſuch Books as are written only for the Solace and lawfull Refreſhment of the Minde; theſe are perfunctorily to be peruſed, and curſorily to be read.

III. Some Books are to be *eaten*; as Books concerning Morality, Nature, Liberal Sciences, Illiberal Arts, and the like; theſe may diligently be read, and carefully ſtudyed, in reſpect of their benefit, but yet neither in ſuch manner or meaſure, as if thoſe only were the Breaſts of true Nouriſhment, or Books moſt worthy our ſtudy.

IV. Some Books are to be *chawed*, and ſeriouſly ruminated and pondered; as thoſe which are written for the underſtanding, explicating, and applying of the Sacred Oracles of God; becauſe theſe miniſter Comfort to the Minde and ſpirit ſeaſonably; theſe ſuffer no inordinate Affection to domineer over the Will imperiouſly, yea theſe tend wholly to the ſpiritual and effectual accompliſhment of the Reader; wherefore ſuch Books are moſt diligently, and principally to be ſtudyed. Now of this nature, and kinde are theſe two Tractates, which I here preſent to your favourable and judicious peruſal; wherein my endeavour

hath been, that there may be as many Sentences as Lines; and that it may be a ſerious and ſinnewy Piece without any affectation.

Dear and highly honoured Sir, that your Health and Life may be long continued, and your Honour and Happineſs encreaſed, is and ſhall be the hearty Deſire and Prayer of,

SIR,

Your much obliged, and

moſt Humble Servant,

Rich. Ward.

TO

To the READER.

Courteous and Chriſtian Reader,

WHen I remembred that memorable ſaying of Tully, Pudeat illos qui ità in ſtudiis ſe abdiderunt, ut ad vitam communem nullum fructum proferre poſſint: *A man ſhould not cloyſter up himſelf in his Study, for private but publick profit; not only for the encreaſe of his own Knowledge and Learning, but for the augmentation of the ſpiritual benefit, and advantage of many others: Yea, when I conſidered, that nothing concerns us more, next to Gods glory, than the ſalvation of our Souls;* (Matth. 16.26. Luk. 10.20.) *and that the Sacred Oracles of Holy Writ were able to make a Chriſtian wiſe and perfect unto ſalvation;* (2 Tim. 3. 16.) *I thought it my duty, in what I was able, to endeavour to promote the benefit of thoſe who deſire to abound in all ſpiritual Knowledge. Now what I do intend, and have here attempted, to this end and purpoſe is, the Explicating, Explaining, and Applying, of ſome material Heads, or Words mentioned in the Bible. And if theſe two ſhort Treatiſes be kindly accepted, or generally well approved of, by thee, gentle Reader, then I ſhall be emboldened to handle ſome other Scripture Words, both Dogmatically, Practically, and Polemically, as I have done theſe, in ſmall Volumes or Tracts.*

In

To the Reader.

In a Book worth reading and obſerving, there are three things principally required: A Plain and eaſie Method; Sound and Orthodox Matter, or Neceſſary and Saving Truths; and a good Pen, or neat and handſom Expreſſions. The two former of theſe, kind Reader, thou wilt find in this ſmall Manual, but the laſt thou muſt not expect; ſeeing the Lord, who diverſly diſtributes his Gifts, for the good of his Church and children, hath not made me like Aaron, *of an Eloquent Tongue, or enabled me to expreſs my ſelf in a high ſoaring Style. Wherefore, I entreat thee, Courteous Reader, to accept of the few Talents which the Lord hath lent me to improve; and to expect ſound and ſoul-ſaving matter from me, but ſtrong lines, neat phraſes, polite and eloquent Expreſſions, ſweet and meliſluous Words from others. I naturally affect Matter more than Words, and ſound Sentences than ſet Speeches: My ſtudy is to expreſs* Multa paucis, *much Matter in few Words; and my care is, in whatſoever I write, to keep ſuch a meaſure, that it may neither be ſo brief, that it cannot well be underſtood, nor ſo tedious as to breed diſlike. Becauſe little Gates ſute beſt with a ſmall City, I will therefore here, by way of Preface, ſay no more but this: Thy Pleaſure and Approbation, good Reader, will be my Pains, and thy Diſlike my Eaſe; wherefore I will neither commend nor diſcommend what I have here writ, but commending thee unto the Lords Gracious Protection, and this Book to thy kind Acceptation, I bid thee in the Lord*

Farewell.

A TREATISE OF Wit, Wiſdom and Folly; AS ALSO OF WISE MEN and FOOLS, BOTH *Natural, Political, Moral* and *Spiritual.*

CHAP. I.

Of Wit.

I WILL neither here treat of *Wit* as a *Poet*, by Romances, and Fictions; nor as an *Orator*, by high Encomiums, and Hyperbolical praiſes of *Wit*; nor as a *Buffoon*, by quirks of *Wit*, to abuſe, diſgrace or flatter any; nor as a *Feaſter*, to tickle, and delight the Readers fancy; but as a *Divine*, to inſtruct men, concerning the *Nature*, *Uſe*, and *Abuſe* of *Wit*. Now herein I will

1. Treat of *Wit* in general. Then
2. Of evil *Wit*, or *Wit abuſed*. Then
3. Of good *Wit*, or *Wit well uſed*. And

4. I will

4. I will then improve what is handled, and hinted at, by way of *Application.*

Paragraph I. *Of Wit in general.*

In this *Section* we have four things to conſider of, *viz.*

FIRST, The *Diviſions*, or *Kinds of Wits*: namely, *Wit* is either *Forced* or *Natural.*

I. There is a *Forced Wit, viz.* when men do things *Invita Minerva*, or work againſt the grain: concerning theſe *Seneca* ſaith, *Inforced Wits* never anſwer or ſatisfie expectation; and that labour is in vain, which Nature repineth at, or oppoſeth.

II. There is a *Natural Wit, viz.* when a man doth a thing *Pingui Minervâ*, or, readily. This is either *Extraordinary*, or *Ordinary.*

1. There are *Extraordinary Natural Wits.* Now concerning theſe it is ſaid, If ground be moderately enriched with Soil, it bears plentifully, but if the dung lie too thick upon it, it ſends forth ordinarily abundance of weeds. Thus moderate *Wits* often bring forth good fruit, when very quick *Wits*, and rare natural parts abound with weeds; as many rare *Wits* have produced or brought forth nothing but Playes, or ſcurrilous Poems, or Deviliſh Doctrines, or damnable Hereſies: as *Summi Philoſophi ſummi hæreſiarchi*, the greateſt Philoſophers were the archeſt hereticks.

2. There are *Ordinary Natural Wits.* Theſe are either

I. Evil, and Abuſed: or } and both are either
II. Good, and well uſed. }

1. More Ripe and quick, or,
2. More Heavy and dull.

Firſt, ſome ſay, a good, ripe, and quick *Wit* hath three Degrees: *viz.*

I. Of Hope: this is in Children.

II. Of Practice: this is in Young Men, and is perceived,

1. By a deſire to Learn. And
2. By a quick Conception, and Apprehenſion. And
3. By a ready Expreſſion and Anſwer. And
4. By a good Memory. And

III. Of Perfection; to wit, of Parts: this is in the elder

elder ſort, when they quickly conceive, faithfully remember, and fruitfully put in practice thoſe things which they have learned.

Secondly, there is an *Ordinary Natural Wit* which is more dull and heavy; and theſe *Wits* often prove of great worth, *e. g. Archelaus* the Philoſopher, learning *Geometry* of *Hipponicus*, was ſo dull, and yet became ſo well learned, yea ſo ſingular and excellent in that Art, that his Maſter would ſay, Surely *Geometry* fell into his mouth as he gaped. *Demoſthenes* was very hard to conceive, and yet none more famous than he among the *Grecian Orators*: upon the ſuddain he could not declaim, and being thereunto entreated would anſwer, *Non ſum paratus*, I am not prepared. As Veſſels or Glaſs Bottles of a narrow mouth, do more difficultly receive, but more ſurely retain the Liquor; ſo *Wits* that do more ſlowly conceive, for the moſt part do moſt ſurely remember. *Wit* gotten by induſtry, though it be very hard in conceiving, yet it is not haſty in forgetting.

SECONDLY, Obſerve, what the *Nature* of *Wit* in general is; namely,

I. It makes much of a Little. The *Sophiſts* of *Greece* could by their Eloquence, and copiouſneſs of *Wit*, make of a *Mouſe* an *Elephant*, and of a Molehill a Mountain. *Caſtilio.* in his *Courtier*, *lib.* 2. ſaith, I have heard of ſome men ſo witty and eloquent, that they have not wanted matter to make a Book in the praiſe of a *Flie*; others in the praiſe of a *Quartane Ague*; and another in the praiſe of *Baldneſs*.

II. *Wit* is not evil if well employed: for as *Tully* would have in his *Orator*, *Aliquid redundans, & amputandum*, ſome chips to be paired off, from the ſounder timber; ſo a man had better have ſomewhat too much *Wit*, than ſomething too little; rather ſomething redundant than wanting.

III. It is the *Nature* of *great Wits* to ſtand much upon their credit; as the beſt *Muſicians* are moſt hardly entreated to play. *Cicero* ſhould once have pleaded upon ſmall warning, but by an unexpected occaſion it was deferred to a longer time, and the news thereof was brought him by his ſervant *Erotes*; at which he ſo rejoyced, that he made *Erotes* of a Bond man a free Citizen of *Rome*. *Plutar.*

THIRDLY,

THIRDLY, Obſerve, what the *Nature* of very *ripe Wits* for the moſt part is; namely,

Firſt, oftentimes ſoon ripe ſoon rotten; as thoſe Women who conceive and bring forth too ſoon, do ſoon wax old, as the *Indian Calingæ* doe, who bring forth at five years old, and die at eight, as *Pliny* ſaith, *li.* 7. *c.* 2. or as *Trees* exceeding fruitfull do ſoon wax old; ſo *Wits* ſoon ripe, and very quick betimes, do often (not alwayes) decay quickly and flag: or, excellent *Wits* are ſeldom long lived, and the beſt things on earth do ſooneſt decline and fade. As *Fire* the clearer it burneth, the ſooner it goeth forth; ſo *Wits* the more illuſtrious and ripe they be, the ſhorter uſually is their continuance amongſt us.

Secondly, *Ripe Wits* are often too forward; for as the *Sallow Tree* doth caſt off her ſeed before it be ripe, whereupon *Homer* calleth it, *A Spoil-fruit*: ſo ſome *Wits* too ſoon ripe, will take upon them to teach and write before it be meet.

Thirdly, oftentimes *ripe Wits* are barren of good fruits: for as the *Olive-tree* is long a growing, but bringeth forth excellent fruit, and the *Sallow-ttree* preſently ſhooteth up, but is barren; ſo it is uſually with *Wits* too ſoon ripe. As the *Vine* watered with Wine is ſoon withered; as the *bloſſom* in the fatteſt ground is ſooneſt blaſted; and as the *Goat*, the fatter ſhe is, the leſs fertile; ſo the more *Witty* that many men are, the leſs happy they prove in the end.

Fourthly, *Ripe Wits* are often-times very fruitfull in Vice; for as in great *Foreſts* mighty wild Beaſts are bred; ſo in great *Wits* great Vices do too frequently ſpring up: and as the freſheſt colours ſooneſt fade, the keeneſt Raſor ſooneſt turneth his edge, the fineſt Cloth is ſooneſt eaten with the *Moaths*, and the *Camebrick* ſooner ſtained than the courſe *Canvas*; ſo the moſt pregnant *Wit* is ſooneſt perverted. Or as the fleetiſh *Fiſh* ſwalloweth the moſt delicate bait, the higheſt towring *Hawk* traineth ſooneſt to the Lure; ſo the *wittieſt* Brain is ſooneſt inveigled with the ſuddain view of alluring vanities: Or as the fine *Cryſtal* is ſooner crazed than the hard *Marble*, the greeneſt *Beech* burneth faſter than the drieſt *Oak*, the faireſt Silk is ſooneſt ſoiled, the ſweeteſt *Wine*

turneth

turneth to the ſharpeſt *Vinegar*, the Peſtilence doth ſooneſt infect the cleareſt complexion, and the *Caterpiller* cleaveth to the ripeſt fruit; ſo the moſt delicate *Wit* is ſooneſt allured with ſmall inticements unto vice, and moſt ſubject to yield unto vanity. *Fire* (an Element ſo neceſſary, that without it man cannot live) doth as well burn the houſe, as burn in the houſe, if it be abuſed; *Treacle* doth as well poyſon as help, if it be taken out of time; *Wine* if it be immoderately taken doth hurt the Stomach, enflame the Liver, and miſchief the Drunkard: *Phyſick* doth deſtroy, if not well tempered and compounded: *Law* doth overthrow and condemn the juſt, if it be not rightly expounded; *Divinity* doth miſlead, if it be not truly delivered; *poyſon* is extracted out of the *Hony-ſuckle* by the *Spider*, and *venom* out of the *Roſe* by the *Canker*: and even ſo the greateſt wickedneſs is drawn out of the greateſt *Wits*, if they be abuſed by will, or intangled by the World, or allured by Women.

Fifthly, *Ripe Wits* are oftentimes very fickle and inconſtant. As there is nothing more ſmooth than *glaſs*, yet nothing more brittle; nothing more white than *Snow*, yet nothing leſs firm; ſo there is nothing more trim than *Wit*, yet nothing more fickle. As *Polypus* upon what Rock ſoever he ſitteth, turneth himſelf, or becomes of the ſame colour with the Rock; or as the *Bird Piralis*, ſitting upon a white Cloth is white, upon green, green, and changeth his colour with every Cloth; or as our changeable Silk, turned towards the Sun hath many colours, and turned back, the contrary; ſo *Wit* ſhapeth it ſelf to every conceit, being conſtant in nothing but in inconſtancy.

FOURTHLY, Obſerve, that groſs Diet, and immoderate Feeding are the Impediments of *Wit*; and contrarily, choice diet, and temperance are helps thereunto. Thus much for *Wit in general.*

Paragraph II. *Of Evil Wit, or Wit abuſed.*

In this *Section* I will only obſerve two things, *viz.*

FIRST, that *Wit abuſed* may be compared to theſe three things:

I. To

I. To *Weeds*; for as many wild *weeds* growing in a Field, although naught of themſelves, yet are the ſigns of a fertile and fruitfull ground, if it were tilled; ſo many acts, qualities, and practiſes which are naught of themſelves, do argue no barren *Wit*, if it were rightly ordered, and well employed. And

II. To *Owls*: for as they ſee better in the night than in the day: ſo ſome are more *witty* in deviſing miſchievous matters, than in inventing things good, profitable, and praiſe worthy. And

III. To *Crabs*; for as the *Sea-Crab* ſwimmeth always againſt the ſtream; ſo *Wit abuſed* ſtriveth alwayes againſt Wiſdom.

SECONDLY. Obſerve, that the *Evils*, and evil *Fruits* and effects of *Wit abuſed*, do either reſpect *Others*, or *Our ſelves*.

Firſt, ſome *Evils*, and evil *Fruits* of *Wit abuſed* do reſpect *Others* For

I. Sometimes a good *Wit* ill employed, is dangerous in and unto a Common-wealth. And

II. Sometimes it is hurtfull to particular Perſons; for Mans *Wit* is of it ſelf ſo corrupt and perverſe, that by counterfeiting and diſſembling, one may eaſily beguile and abuſe another, having one thing ſecretly hid in his heart, and outwardly ſaith and doth the quite contrary. The fiction of the *Syrens*, was this in the Moral, Pleaſant *Wits* vitiated in accuſtomed lewdneſs; who therefore were feigned to be Monſters of a parted nature, who with ſweet tunes enticed men to deſtruction.

Secondly, ſome *Evils*, and evil *Fruits* of *Wit abuſed*, do reſpect *Our ſelves*: For

1. In general; ſometimes *Wit* is hurtfull to a Mans ſelf: as *Oedipus* his cunning *Wit* in reſolving *Sphinxes* Riddle, did but betray him to the fatal Marriage of his own Mother. And

2. Particularly; theſe three *Evils*, and evil *Fruits* do follow *Wit abuſed*.

I. It oftentimes makes a man more prone to Love, Luſt, and Lewdneſs. In the ſweet Bud the eating *Canker* dwells; and the forwardeſt Bud is eaten by the *Canker* ere it blow.

II. Oftentimes

II. Oftentimes it makes a man blaſphemouſly overween; as one *Alphonſus*, mentioned by *Herold* and the *Magdeburgenſes*, *Cent.* 6. *cap.* 7. ſaid, *Si ille à principio creationis interfuiſſet Dei conſilio, nonnulla melius & ordinatius diſpoſuiſſet*: If he from the beginning of the creation had been Gods counſeller, he had diſpoſed ſome things better and more orderly.

III. *Wit* oftentimes makes a man abuſe Scripture: as *Prateolus*, with ſome truth, and more malice, ſaith of *Origen*, P. 377. *Dum ingenio ſuo nimium indulget, dum ſe plus cunctis ſapere præſumit, quaſdam Scripturas novo more interpretatur.* Hence *Wit* ſometimes is the cauſe of errour: *Ex magnis ingeniis magni errores*; great errours have not come but from great *Wits*.

Paragraph III. *Of good Wit, or Wit well uſed.*

In this *Section* we have five things to obſerve, and conſider of, *viz.*

Firſt, Obſerve that *Wit well uſed* may be compared to theſe three things.

I. To the *Fiſh Trochus*; for as it (as *Pliny* ſaith, *lib.* 9. *cap.* 52.) doth conceive of it ſelf; ſo ſome thorow the happineſs of their *Wit*, do, as it were infuſe into themſelves the ſeeds of all Learning, and by their own induſtry become learned. Theſe the *Grecians* call Αὐτοδίδακτοι, teachers of themſelves. And

II. To *Bitumen*; for as fire skippeth thereunto, ſo ſoon as it comes near it, by reaſon of the cognation, and near affinity that is betwixt them, as *Pliny* ſaith, *lib.* 2. *cap.* 108. ſo *Wits* born to Learning, do readily, and forthwith take it. And

III. To *Chalk*; for as certain grounds have in them *merle*, white earth, or chalk, by which they are manured and fatted, ſo an honeſt and good *Wit* hath that in it, which can enrich and better it ſelf.

Secondly, Obſerve that three things argue *a good Wit*, *viz.* A good invention, a quick conceit or apprehenſion, and a ready anſwering: as *Empedocles*, ſaying, He could not find a Wiſeman; *Xenophanes* preſently anſwered, No wonder, *Nam ſapientem eſſe oportet qui agnoſcat ſapientem*: For none can find a Wiſeman but a Wiſeman; intimating,

that his want of wiſdom made it hard for him to find out a wiſeman, and not the want of wiſemen.

Thirdly, Obſerve that the excellency of a *Wit well uſed* doth appear by theſe two particulars.

I. It is better than a well-formed, and well-featured body. For by how much the more the interiour ſenſes are more precious, and the gifts of the mind more excellent than the exteriour organs and inſtruments of the body: by ſo much the more is *Wit* to be preferred before the outward proportion of lineaments.

II. It is better than ſtrength. The Captain *Conſalvo Fernando* in the laſt war at *Naples*, performed great exploits, but rather by policy than any great power, whereby he always overcame in battle: and deſirous to manifeſt to the world, how he was aided by his ſubtile practices, took for his Impreſs a *Croſs-bow* bent with a rack, and thereunto this Poſie, *Ingenium ſuperat vires*, *Wit* excels ſtrength. *Paul. Jor.*

Fourthly, Obſerve that there is a threefold *Uſe* of *good Wits*. For

I. Sometimes they ſerve for convincing men of their iniquity and folly. One asking *Demaratus*, who was the honeſteſt man in *Sparta*? he anſwered, He who reſembleth thee leaſt. And

II. Sometimes they ſerve for reſtraining mens curioſity, in civil, and ſpiritual things. One asked an *Egyptian*, what he carried folded and covered ſo cloſe up? He anſwered, It is therefore wrapped up, that thou mighteſt not know. Another asking, what God made before he made heaven? was anſwered, He made hell for ſuch inquiſitive perſons. And

III. *Wit* ſometimes ſerves for the compoſing of *Hiſtory*; as *Saluſt* was much commended for the dexterity of his *Wit*, eſpecially in writing his *Hiſtory*. *Petrus Crinitus.*

Fifthly, Obſerve that the *helps* unto a *good Wit* are of two ſorts. For

Firſt, there are ſome *helps* unto a *good Wit*: theſe are either *falſe* or *true*.

I. There are *falſe* and evil *helps*, as *wine*; which ſome ſay, is a ſpecial means to beget *Wit*; *Vinum acuit ingenium*; but *Wit* procured by *Wine* is for the moſt part like the ſparklings in the cup when it is filling, they brisk it for a moment,

moment, but immediately die. *Wine* is ſuch a *whetſtone* for *Wit*, that if it be often ſet thereon, it will quickly grind all the ſteel out, and ſcarce leave a back where it found an edge.

II. There are *true* and *good helps* for the begetting of *Wit*; as keeping company with good quick *Wits*, living in a good air, and obſerving a good diet. *Acutiora ingenia, & ad intelligendum apertiora eorum qui terras incolunt eas, in quibus aer ſit purus ac tenuis, quàm eorum qui utuntur craſſo cælo atque concreto: quinetiam quo utaris cibo, intereſt ad mentis aciem.* Cicero 2. de nat. Deor.

Secondly, There are ſome *helps* for the bettering of a *good Wit*: as

I. Learning: for *Wit* without Learning is like a tree without fruit. And

II. Practice or uſe; for as iron and braſs are the brighter for wearing; ſo that *Wit* is moſt ready which is moſt employed.

Paragraph IV. *The improvement of Wit: or, the practical part thereof.*

In this *Section* we have ſome things to conſider of by way of *exprobration*, ſome by way of *inſtruction*, and ſome by way of *exhortation*.

Firſt, Three ſorts of men are to *blame* in regard of *Wit*, *viz.*

I. Thoſe who truſt to their own *Wits*: for he who truſteth moſt to his own *Wit*, ſeemeth (ſaith *Plato*) to be moſt ignorant. And

II. Thoſe who are proud of their *Wits*; if *Hermes* ſaith true, that an humble *witty* man is hardly to be found, then this fault is frequent, and common with *Wits*. And

III. Thoſe who prefer their own *wit* before the *wit* of others. As he is fooliſh who preferreth the bloſſom before the fruit, the bud before the flower, and the green blade before the ripe ear of corn: ſo he is unwiſe who prefers his own *wit* before the wiſdom of all men.

Secondly, From, concerning, or in regard of *Wit*, we may *learn* theſe ten leſſons.

1. That oftentimes the beſt and ripeſt *wits* are moſt

and ſooneſt tainted with ſome folly, vanity, iniquity or other: for *Nullum extremum ingenium ſine dementia*: *Scaliger*: there was never any *great wit* without ſome ſpice of folly. As the ſweeteſt *Roſe* hath its prickle, the fineſt *Velvet* its brake, and the beſt *Flower* its bran: ſo the *ſharpeſt wit* hath ſome corruption mixed with it: and as the ſweeteſt *Wine* makes the ſowreſt *Vinegar*, ſo the beſt *Wits* corrupted prove moſt pernicious. *Nullum ingenium poteſt eſſe magnum, antequam habeat aliquid admiſtum furoris.* Senec. de tranquil. anim. As the ſweet *Roſe* ſooneſt withers, the fineſt *Lawn* hath the largeſt mote, the moſt orient *Pearl* is ſooneſt blemiſht, the chiefeſt *Buds* ſooneſt nipt with froſt, the ſweeteſt *Flowers* ſoreſt eaten with *Cankers*, and the whiteſt and ſofteſt of the *Seres wool* fretteth ſooneſt and deepeſt; ſo the ripeſt and youngeſt *Wits* are ſooneſt overtaken and overthrown with folly.

2. We may learn, that *Wit* is ſometimes an enemy to *Wiſdom*. *Nihil odioſius ſapientiæ acumine nimio.* Raleigh. There is nothing more injurious or odious to true Wiſdom than an affected worded *wittineſs*, which makes a weighty diſcourſe liable to *Diogenes* cenſure, of a *Tragedy* much commended: That it had been a good one, if a man could have ſeen it for words.

3. We may learn, that the beſt and quickeſt *wits* require ſome reſt and refreſhing. *Lipſius* ſaith, *Ingenia vegetativa* muſt have *ſuos receſſus*, ſtrong and lively *wits* muſt have their retreit, or intermiſſion of exerciſe: and as warlike or *battle Rams* recoyl back to return with the greater force: ſo doth the mind unto ſtudy after pauſe and reſt; not altogether unlike to a Field, which by lying fallow, becometh far more fat and fruitful. Hence *Seneca* ſaith, Recreation of *wits* ought to be allowed, for when they have a little reſted, they oftentimes prove more ſharp and quick.

4. We may learn, that *Wit* ſometimes dwells in a little body, ſometimes in a ſorry lodge. *Homer* in his deſcription of *Ulyſſes*, makes him of a little ſtature, but of an excellent *wit*: and on the contrary, he ſets forth *Ajax*, with a corpulent and tall body, but very ſimple in mind and judgment. The fifth Queen of the *Lydians* was *Mirrha*, who was ſo little of body that they called her a *Dwarf*; but in quickneſs of *Wit* ſhe was ſo high, that they

they called her a *Gyant*. *Strabo.* *Apis acriter pungit, & mel conficit: ſic in parvo corpore anima ingenioſa, & acerrima viget, & doctrinæ ſuavitatem profert.* Gloſ. in Eccleſ. As it was ſaid of bald, hooknos'd, crook-footed *Galba*, That only his *wit* dwelt ill: ſo often it is ſeen, that a courſe curtain covers a rare picture; an earthen pot contains a ſoveraign elixar; a crooked body, an upright mind; and no pleaſing out-ſide an excellent *wit*. *Potſt ingenium fortiſſimum ac beatiſſimum ſub qualibet cute latere: Potſt ex deformi humilique corpuſculo formoſus animus ac magnus exire. Non enim deformitate corporis fœdatur animus, ſed pulchritudine animi corpus ornatur.* Senec.ep 77.

5. We may learn, as *Diogenes* ſaith, that the *wit* of man is apt to all goodneſs, if it be applyed thereunto. And

6. That *wit* hath always been highly eſteemed. *Ingenium quondam fuerat pretioſius auro.*

Wit was of old, more worth than gold.

7. We may learn, that *wit* ſeldom ſeems of much worth without wealth. For as an edge cannot be any thing worth, if it have nothing to cut, and as *Miner* cannot work without metals; ſo *Wit* cannot thrive without wealth. Or, as it nothing availeth to be a cuning *Lapidary*, and to have no ſtones to work with, or a skilful *Pilot*, and have no ſhip, or a thrifty man, and have neither mony nor ſtock: ſo it is to little purpoſe to have fine dexterity of *wit*, except there be wealth to maintain and ſhow it.

8. We may learn, that there are diverſity of *Wits*; for ſome cannot profit under ſome Maſters, but can under others: Some *Wits* are better managed by force, and ſome by fair words.

9. We may learn, that *Wit* is ſometimes loſt with age. When *Hermogenes* was but fifteen years old, he was ſaid to be an approved *Sophiſt*; but afterwards he utterly loſt the habit of that faculty; whence *Antiochus Sophiſta* ſaid of him, *Hermogenes* is become in his old age a child, who in his childhood was an old man.

10. Laſtly, we may learn that a true good *Wit* is conſtant in goodneſs: for as the *Sun* ſhineth upon the dunghil

and is not corrupted; the *Diamond* lieth in the fire, and is not conſumed; the *Chryſtal* toucheth the Toad, and is not poyſoned, and the bird *Trochilus* liveth by the mouth of the *Crocodile*, and is not ſpoiled: ſo a perfect *Wit* is never bewitched with lewdneſs, nor inticed to laſciviouſneſs.

Thirdly, Four things are *required* of us in regard of *Wit*, *viz.*

I. To have a ſpecial care of, and regard unto the *Wit* of our children: for as *Mortar* is to be ſtraight-ways uſed, becauſe it quickly dryeth; ſo the *Wit* of a child is forthwith to be endued with literature, and wholeſome counſel, leſt growing ſtubborn and hard, it do not admit the hand of a faſhioner. The more fruitful the earth is by nature, the more it is corrupted, if it be neglected: So *Wits* the more pregnant they are, the more vices they bring forth, if they be not rightly inſtructed. As the *Potter* faſhioneth his clay when it is ſoft; the *Sparrow* is taught to come when it is young; and the *Iron* being hot, receiveth any form with the ſtroak of the Hammer, and keepeth it being cold for ever: ſo the tender *Wit* of a child, if with diligence it be inſtructed in youth, will with induſtry uſe thoſe qualities in age.

II. It is *required* of us, to have a low conceit of our own *Wit*; for he beſt perceiveth his own *Wit*, who though his knowledge be great, yet thinketh himſelf to underſtand little.

III. It is here required of us, to labour and endeavour to learn wiſdom. *Socrates* ſaith, that man is very unhappy, who hath *Wit*, and will not learn Wiſdom; for the beſt *Wit* without heavenly Wiſdom, makes us either the devils inſtruments to trudge upon his errands, and to drudge in his ſervice, or his implements to wear his coat, to make him paſtimes: and therefore let him who hath a quick and capable *Wit*, ſo give his mind to the ſtudy of ſpiritual knowledge, that by his *Wit* he may reap not only pleaſure but profit, and that not only external but internal. *Abſcondere talentum in terra, eſt acceptum ingenium in terrenis actibus implicare, & non lucrum ſpirituale acquirere.* Chryſoſt. ſup. Matth. 25.

IV. It is *required* of us, in regard of *Wit*, to ſtudy how to make a right uſe thereof. Note here, In the Levitical

Law

Law, *Deut.* 21.10, 11. &c. there are directions for the uſage of a *Captive* taken to *wife*. Now by way of alluſion: this *Captive-woman* is *Wit*, as yet unſanctified, or *Wit* without Wiſdom: when ſpeeches are *witty*, whilſt the behaviour is wicked; when deeds are incongruities, whilſt words are Apothegms. In this caſe this muſt be done, the hair muſt be ſhaved, and the nails pared; that is, we muſt take off the abuſe of *wit*, and pare off ſuch evils as uſually are concomitant, *viz.*

1. Blaſphemy, in jeſting with the ſacred Scriptures. And

2. Laſciviouſneſs, in wanton diſcourſes and Poems. And

3. Inſolence, in trampling on men of weaker parts. And

4. Contention, in making Policy to eat out Piety: for this being done, *Wit* is become *Wiſdom*, and then we may marry her, and uſe her as our own. Thus much briefly for *Wit*.

CHAP. II.

Of Wiſdom and Prudence.

IN this *Chapter* I will

1. Treat of *Wiſdom* and *Prudence* in general. *Paragraph* I.

2. Of carnal and humane *Wiſdom* in particular. *Paragraph* II. and III.

3. Of ſpiritual *Wiſdom* in ſpecial. *Paragraph* IV.

Paragraph 1. *Of Wiſdom and Prudence in general.*

In this *Section* we have two main things to obſerve or conſider of, whereof the firſt is more *Doctrinal*, the other more *Practical*.

¶ 1. In the *Doctrinal Part* we have theſe eight things to open and unfold.

¶ 1. That *Wiſdom* in the Word is *Referred* to many: As

First, to *God essentially*: as Luke 11.49. *The Wisdom of God said, I will send them Prophets*, &c. And Rom. 11. 33. *O the depth of the wisdom of God!* Yea, God is said to destroy the *wisdom* of the *wise*, and that for these three causes.

I. For the epidemical and general iniquity of a People. *Isa.* 3 2. *Jer.* 49. 7. And

II. For the formality, and hypocritical worship of a People. *Isa.* 29. 13, 14. And

III. For their craft and cruelty against his People. *Isa.* 44. 25. But having to handle the *Wisdom of God* in my *Tract of Divine Attributes*, I here wave it.

Secondly, *wisdom* is referred to *Christ personally*: as, Luke 2. 52. *Jesus encreased in wisdom.* Thus *Wisdom*, that is, *Christ* doth call

I. To men, and the children of men, *Prov.* 8. 4. And

II. To fools, and foolish men, *Prov.* 1. 22. and 8. 5. and 9. 1, 4. And

III. To all in general, whether high or low, rich or poor, wise or simple. *Prov.* 1. 20. and 8. 1. &c. But having to handle the *wisdom of Christ*, in the History of his Life, Death, *&c.* I here omit it.

Thirdly, *Wisdom* is referred to *Things*, or *irrational Creatures*: And thus

I. *Job* refers *Wisdom* privatively, or negatively to the *Ostrich*, *Job* 39. 20. And

II. *Agur* the son of *Jakeh*, Prov. 30. 24. refers *wisdom* affirmatively to some creatures; saying, *There are four small things in the earth, which are wise, yea, full of wisdom*, viz.

1. The *Pismires* are a people not strong, yet they prepare their meat in Summer.

2 The *Conies* are a people not mighty, yet they make their houses in the rock.

3. The *Grashoppers* have nothing, yet go they forth all by bands.

4. The *Spider* taketh hold with her hands, and is in Kings Palaces.

Fourthly, *Wisdom* is referred to *rational*, incorporeal, and immortal creatures, as *Angels*, 2 Sam. 14. 20. *My Lord is wise according to the wisdom of an Angel of God.*

Fifthly, *Wisdom* is referred to *rational*, corporeal, and mortal creatures; that is, both

I. To *People*. Note here, the *Grecians* boast (as *Pausa-*

nius

nius saith) that all the *Wisemen* were of *Greece*; but the *Oracle of Apollo* pronounced, that the *Chaldeans*, and the *Hebrews* only had *wisdom* parted and divided betwixt them. Indeed if we consult the Oracles of God in this point, they plainly teach us, *Deut.*4.6. *Keep my commandments and do them; for this is your wisdom and understanding in the sight of the nations, which shall say, Surely this great nation is a wise and understanding people.* Thus the *people* who are most obedient unto God, are in Gods esteem the *wisest people.*

II. *Wisdom* is referred to *Persons*: as

First, To *children*: Prov.10.1. *A wise son maketh a glad father.* But

Secondly, To *women*; and that either

I. Ironically; as, Judg.5.29. *Her wise ladies answered her,* &c. Or

II. Truly: *Prov.*19.14. and 31. 26. *A wise and prudent wife is from the Lord.* Note here by the way the marks and properties both of a *wise son*, and of a *wise woman.*

I. The marks and properties of a *wise son* are these.

1. He rejoyceth the heart of his Parents, *Prov.*1.10.

2. He will obey the instruction of his father, *Prov.*13.1.

3. He keepeth the Law of God, *Prov.*28.7.

II. The marks and properties of a *wise* woman, are

1. Negatively; not to sooth up people in their humours and vain phancies; as the *Mother* of *Siseraes* wise Ladies did, *Judg.*5.29.

2. A *wisewoman buildeth her house*, Prov.14.1. that is, takes pains to profit her family, and to do that which concerneth her duty in her house. And

3. *She openeth her mouth with wisdom, and the law of grace is in her tongue*, Prov.31.26. that is, her tongue is as a book, whereby one might learn many good things, she delighting to talk of the Word of God.

Thirdly, *Wisdom* is referred to *men*, 2 *Chron.* 1.10, 12. *Prov.*12.16, 23. and 13.16.

¶ II. Observe how many ways this word *Wise* and *Wisdom* is taken: namely

First, I might say, with some of the *Schoolmen*, that *Wisdom* is taken four manner of ways, *viz.*

I. Com-

I. *Communiter*, commonly: and thus *Wiſdom* ſignifies a general knowledge of things.

II. *Minus communiter*, leſs commonly: and thus *Wiſdom* ſignifies the knowledge of eternal things.

III. *Propriè*, Properly: thus it ſignifies the knowledge of God according to holineſs.

IV. *Magis propriè*, more properly: thus it ſignifies, An experimental knowledge of God. *Bonavent. 1. d. 35. q. 1. l. 3.* Or,

Secondly, I might, with ſome others, ſay, That *Wiſdom* is taken five manner of ways, *viz.*

I. For Theology, which we acquire by the ſtudy of the holy Scriptures. *Brul. quæſt. 3. Prolog. 1. ſent.*

II. For Love and Charity, *Scot. in. 3.*

III. For a certain intellectual and ſpeculative virtue, among all intellectual habits the moſt noble, *Ariſt. 6. Eth.*

IV. For a ſupernatural knowledge immediately infuſed by God, *Holkot & Dion, in divin.*

V. By the Moral Philoſophers, *Wiſdom* is taken for a collection of all virtues, whether intellectual or moral. *Senec.*

Thirdly, We may ſay, that *Wiſdom* is taken ſeven manner of ways, *viz.*

I. For circumſpection and watchfulneſs; or, for a prudent and circumſpect man, who can fore-caſt things, and fore-ſee dangers and evils to prevent them; as, *Matth.* 10. 16. *Be wiſe as ſerpents.* Eph. 5.15. *Walk as wiſemen redeeming the time.*

II. For true Piety and Holineſs; or, for a godly perſon who fears God, and obeys his Word; *Give admonition to the wiſe*, Prov. 10.1. and 9.9, 10. and 17.10.

III. For ſelf-conceitedneſs; or, for one who ſwelleth and is puſt up with an opinion of wiſdom: 2 Cor. 11. 19. *Becauſe ye are wiſe*: This is ſpoken *Ironically*: as alſo, *Prov. 3.7. Iſa. 5.21. Rom. 12.16.*

IV. For humane Learning; or, for *Aſtronomers, Magi, Wiſemen*, and *Perſian Prieſts*: as, Matth. 2.1. *There came wiſemen from the eaſt*; that is, ſuch as were Learned in the Sciences of this World. *Dan. 1. 4. 17. 20. Acts 7. 22.* and *1 Cor. 1. 17.* Note here, that the Learned of all Nations were called *Wiſemen*, even among the *Jews*; Matth. 23. 34.

34. I *ſend you prophets, wiſemen and ſcribes*; but among the *Greeks*, they were called, *Lovers of wiſdom.*

V. For ſubtlety and craft; or, for a ſubtle and crafty perſon; as, *Exod.*1.10. *Let us work wiſely*: And 2 *Sam.* 14.3. *They brought a wiſe woman*, &c.

VI. For skill and cunning; or, for an ingenious and cunning Artificer, *Exod.*28.3. and 35.10. And

VII. For diabolical and magical Art; or, for *Magicians* and *Sorcerers*, Gen.41.8. Exod 7.11 *Pharaoh called forth the Wiſemen.* From what is ſaid in this laſt particular, (Thirdly) we may learn that this word *Wiſdom* is

1. Sometimes taken ironically; as III.

2. Sometimes improperly; as V. VII.

3. Sometimes properly; as I. II. IV. VI.

¶ III. Obſerve how ſome places of Scripture are to be underſtood, in which mention is made of *Wiſdom*: as

Queſt. 1. What is meant by *Wiſdom* in *Job* 26.3? *Doſt thou counſel him who hath no wiſdom?*

Anſ. Some *Schoolmen* have obſerved that this word *Wiſdom* is taken four manner of ways, *viz.*

I. Sometimes for one of the ſeven gifts of the holy Ghoſt.

II. Sometimes for the knowledge of Divine things, and the myſteries of faith, which is either acquired by diligence and ſtudy, or wrought in man freely by God.

III. Sometimes for the knowledge of moral and civil things; and is the ſame with political prudence, and the knowledge of ruling others. And

IV. Sometimes for a thorow knowledge of all the Liberal Arts and Sciences, eſpecially of the *Metaphyſicks.* Now *Job* ſeems to be endowed with all, or the moſt of theſe *Wiſdoms.*

Queſt. 2. What is meant by *Wiſdom* in Eccleſ.8.1. *The Wiſdom of a man doth make his face to ſhine?*

Anſ. It may ſignifie either *Divine* or *Political Wiſdom.* For

Firſt, *Divine Wiſdom* (which is faith, or the ſaving knowledge of God) makes a mans face to ſhine: And that

1. Becauſe it ſo opens a mans eyes, that he can ſee things, which neither corporal eyes, nor humane reaſon can comprehend.

2. Be-

2. Becauſe it makes a man merry; for he muſt needs be cheerful, who by faith ſeeth God to be his.

3 Becauſe it makes his outward converſation beautiful and bright.

Secondly, *Political Wiſdom* makes the face to ſhine: And that

1. Becauſe it directs men in their external actions.

2. Becauſe it makes a man amiable in the eyes of all; for he who prudently and conſiderately manageth all his affairs, is acceptable to all men, and commended by all.

Queſt. 3. What is meant by *Wiſdom* in Rom. 8. 6. *The wiſdom of the fleſh is death?*

Anſ. 1. It is called *wiſdom*, though it be but a fooliſh thing, becauſe it ſeems ſo unto them.

Anſ. 2. The word φρόνημα, tranſlated *wiſdom*, ſignifieth, that the beſt thoughts, the beſt deſires, affections, and endeavours, that be in any natural man, even thoſe which come moſt near to true holineſs, are not only contrary to God, but even enmity it ſelf. If my ſtudious Reader would ſee, how the groſs and corrupt reading of the old vulgar Bible, is diſliked by diverſe Learned *Jeſuits* upon this place, and what indeed is the true meaning of theſe words, *The wiſdom of the fleſh is enmity againſt God*; I refer him to *Chamier, tom.* 3. *lib.* 1 *cap.* 3. *fol.* 5. § 10, 11, 12. and *lib.* 16. *cap.* 9. *fol.* 293. § 3. &c.

Queſt. 4. What is meant by φρονεῖν, *Phil.* 1. 7?

Anſ. 1. Sometimes it ſignifies *intelligence*; φρὴν ἔχειν.

2. Sometimes *ſentire, judicare*, to think or judge.

3. Sometimes *curare*, to regard.

4. Sometimes *ſapere*, to ſavour the things which are of God, *Rom.* 8. 5. Now in *Phil.* 1. 7. it is taken either

1. For *curare*, as *Zanchy* thinks, becauſe ὑπὲρ is added, and not περὶ; and becauſe πάντων follows. Or,

II. For *ſentire*, as *Beza*, and the moſt underſtand it; becauſe πάντα is added, and ὑπὲρ is put for περὶ; and πάντων is added, leſt thoſe who are weak ſhould complain, that they were excluded.

¶ IV. Obſerve, whence theſe words, *Wiſdom* and *Prudence* came: namely

I. *Prudens quaſi providence*; the true prudent man is the true

true provident man, who provides for this life preſent, and that to come: Or, as *Aquinas* ſaith, *Sumit nomen à providentia, ſicut à principaliori ejus parte*, &c. *Thom.* 2.2. *q.* 47. *art.* 12. *Prudence* takes her name from *Providence*, as from the principal part thereof, becauſe as *Providence* ſo *prudence* doth diſpoſe of every thing unto ſome end.

II. *Sapientia dicitur à ſapio, quod eſt, rectè ſentio*: or according to *Guil. Sco. in lib. d.* 34. *& qu. Prolog. Sapientia, Wiſdom*, come from a threefold word, *viz.*

1. *Uno modo à ſapere, in quantum illuminat intellectum: unde ſic ſolum actum intellectus importat.*

2. *Secundo modo dicitur à ſapore, in quantum inflammat affectum, & ſic propriè dicit actum voluntatis.*

3. *Tertio modo dicitur quaſi ſapida ſcientia, & hoc modo dicit tam actum intellectus, quaſi præcedentis, quàm actum voluntatis, quaſi ſequentis.*

¶ V. Obſerve that there are two *ſorts* and *kinds* of *Wiſdom*; to wit, *Divine* and *Humane*, of both which afterwards particularly and fully.

¶ VI. Obſerve that *Wiſdom* and *Prudence* are by divers diverſly *defined* and *deſcribed*, viz.

† 1. *Tully, lib.* 4. *Tuſc.* defines it thus: *Sapientia eſt rerum divinarum humanarumque ſcientia cognitioque, quæ cujuſque rei cauſa ſit, ex quo efficitur, ut divina imitatur, humana omnia inferiora virtute ducat.*

† 2. *Aquinas* 2.2. *q.*47. *art.*13. defines it thus: *Prudentia vera & perfecta, eſt qua conſiliamur, judicamus, & præcipimus, quæ ad bonum finem totius vitæ humanæ pertinent, & ſolis bonis convenit.*

† 3. *Auguſtin. de Trinit.* 14. defines it thus: *Sapientia eſt divinarum humanarumque rerum cognitio, ſtudio bene vivendi conjuncta, vel ordinata.*

† 4. *Ariſtotle, lib.* 1. *Rhetor.* defines it thus: *Sapientia eſt multarum & mirabilium rerum ſcientia*: and *lib.* 1. *Metaph. Sapientia eſt cognitio primarum & altiſſimarum cauſarum.*

† 5. *Wiſdom* in the general view of the ſimple word may be conceiv'd to be ſome quality, ſufficiency, and habit, ſingular and elevated above that which is common, be it good or evil.

† 6. Some

† 6. Some ſay, *Wiſdom* is a knowledge of humane and divine things, and the cauſes of them.

† 7. Some ſay, *Wiſdom* and *Prudence* is a virtue, which is evermore converſant, and buſied in ſearching out the truth.

† 8. The *Philoſophers* diſtinguiſh *Wiſdom* into

Σοφίαν, *Sapience*, which they define to be, the knowledge of all divine and humane things, ſo far as they fall within the ſcantling of mans reaſon. And

Φρόνησις, *Prudence*, which they reſtrain to the ordering of humane affairs.

† 9. True *Wiſdom* is a heavenly light, ſet up in the ſoul by the Spirit of God, whereby it diſcerneth the general truths concerning God, our ſelves, the ſtate of the Church, the privileges of Chriſtianity, and ſuch like; or, in ſhort, It is a right divine apprehenſion of ſpiritual truths.

Prudence is a kind of ſharpneſs of ſpirit, whereby the Spirit of God directs the ſoul, referring the right general principles to particular caſes. Or, *Prudence* is an application of the general knowledge of general things to particulars, and is an ordering of the life in particular exigences and caſes in a right order, according to the direction of the Spirit.

† 10. To thoſe who ask, *What is wiſdom?* the Scripture anſwers;

1. It is *Wiſdom* to uſe but few words, *Prov.* 10. 11. and 15.2. and 17. 27. And

2. To hearken to counſel, *Prov.* 12. 15. and 17. 12. And

3. To think modeſtly of our ſelves, *Rom.* 12.3. and 1 *Cor.*3.8. *Prov.*26.12. Iſa. 5.21. And

4. To be meekly affable *Prov.*14.29. *Jam.*3.17. And

5. To remember the laſt things, *Deut.*32.29. And

6. To prefer thoſe things which are moſt excellent, *Phil.*1.10. *Luk.*10 41. And

7. To abhor all ſins, *Prov.* 10. 23. and 14. 9. and 15. 21. And

8. To be religious; as, Prov.4.11. *I have taught thee in the way of wiſdom*: where *Solomon* calls *Religion*, *Wiſdom*; to teach us, That true *Religion* is true *Wiſdom*, Pſal.111.10. Prov.1.7. Deut.4.6. and 1 Cor. 2. 6, 7. Acts 6.3. *All true wiſdom is hid in Chriſt*, Coloſ.2. 3. and is therefore learned only

only in the knowledge of Christ. Two *Corollaries* we may hence deduce.

Corol. I. Learn hence, that they are to blame, who would reconcile *godly and worldly wisdom*. *Non bene conveniunt*; they are *Antagonists*, never to be made friends, *Rom.*8.6,7. and 1 *Cor.*1.18,20,23, 25. and 2.14. and 3.19. Indeed there is a *Serpentine Wisdom* which is commended, *Matth.*10.16. But it is called either.

I. Divine skill, or experience, *Rom.*16.19. Or,

II. Civil discretion, or moderation, *Tit.*2.2,5. *Col.* 4.5. Or,

III. Christian precaution: and that both

1. From the perswasions of evil men, *Eph.*4.14. And

2. From their malice, *Acts* 19.31. and 1 *Sam.* 18.14. But

3. Not by wicked cunning and craft, *Job.*5.13. *Ezek.* 28.4,5,7. *Isa.* 29. 15, 16. and 30. 1. And therefore true *Wisdom* consists in godly simplicity, 2 *Cor.*1.12.

Corol. II. Learn hence to labour for true *Wisdom* and *knowledge*. Note here, that there is a fourfold *knowledge*, viz.

First, There is a *knowledge* of our selves, though there be no good in us.

> (*To know thy self, thou labour'st but in vain,*
> *There's nothing in thee worthy half the pain.*)

Yet it is good to know our naughtiness; and therefore we should know these six things.

1. That we are miserable; being sold under sin: lying under the sentence of condemnation: and waiting for the hour of execution and eternal death, except God, by his prerogrative royal, freely remit and pardon us, *Psal.*17.9. *Eph.*2.1. And

2. That we are so weak, that we cannot help our selves at all, in regard of spiritual edification, or eternal salvation. And

3. That we can neither will, nor seek good. *Apoc.*3.17. And

4. That if we do seek God, we do it coldly, and are quickly weary. And

5. That

5. That we uſually deceive our ſelves by our idle dreams, and vain deluſions, *Iſa.*28.14. And

6. That our lives are ſhort and uncertain, *Luk.*12.21.

Secondly, There is a *knowledge* of God the Father, *&c.*

1. The *knowledge* of his Law, that we obey it, *Eph.* 5.17. And

2. Of his purity, that we may imitate it, *Eph.* 5. 26. And

3. Of his wrath and jealouſie, that we may not provoke it, *Pſal.*11. 6. *Habak.*1.13. And

4. Of his Power, that we may tremble before him, *Matth.*10.28.

5. Of his juſtice, and immutability, that without delay we may be reconciled unto him, *Matth.* 5. 18. *Jam.*1. 17. And

6. Of his φιλανθρωπία, and love to mankind; for though we are elected in Chriſt, yet the decree of election comes from God, *Tit.*3.4. God the Father electing us unto ſalvation in God the Son.

Thirdly, There is the *knowledge* of God the Son: this is either *Theorical* or *Practical.*

I. There is a *Theorical knowledge* of Chriſt, *viz.* that ſalvation comes not

1. From us, or our merits, *Pſal.*49.9. But

2. From Chriſt only, 1 *Cor.* 1.31. *Hebr.* 10.20. *Acts* 4. 12. Or,

II. There is a *Practical knowledge* of Chriſt, *viz.* when we are experimentally ſenſible of Chriſt in our hearts, 1 *Joh.*2.1. *Cant.*2.16. *Pſal.*63.1. *Rom.*8.38. This is to know the Lord, *John* 17.3. *Hebr.*8.11. and this *knowledge* is twofold, *viz.*

1. The *knowledge* of Chriſt as ours, 2 *Tim.*4.8.

2. The *knowledge* of Chriſt crucified, 1 *Co.*2.2. and 1.23. and of his death and reſurrection, *Rom.*4.25. For

I. The *knowledge* of his death, *Rom.*6.6. will teach us to die to ſin, *Gal.* 5.24. and to the world, *Gal.*6.14. and 2 *Cor.*4.10.

II. The *knowledge* of his Reſurrection unto life, will teach newneſs of life unto us, *Rom.* 6.11. *Gal.*2.19,20. And that

1. In ſincerity, *Phil.*1.10. And

2. With alacrity, *Iſai.* 58.13. *Pſal.*122.1.

Fourthly,

Fourthly, There is the *knowledge* of God the holy Ghost: And that

I. How he enlightens us, 1 *Cor.* 2. 11. *&c.* and 13. 12. And

II. How he ſanctifies us within, 1 *Cor.*6. 11. And

III. How he directs us without, *Job* 28.28. *Prov.*28.7. *Rom.*8. 9. to 14. And

IV. How he ſeals us, 2 *Cor.* 1. 21.

† 11. And laſtly, concerning the *Definition* of *Wiſdom*, and what it is, I ſay, That although it be difficult to ſhow *what Wiſdom is*, yet I ſhall endeavour it, not after my own brain, but from the Well-head of *Wiſdom*. Note here,

† I. I might ſay, that *Wiſdom* commonly is ſaid to be threefold, *viz.*

Firſt, *Natural*; this was ſingular in *Adam*, as appears by his naming of the Creatures, *Gen.*2. admirable in *Solomon*, 1 *King.*4. 33. rare in *Æſculapius* in regard of *Phyſick*; in *Ptolomy* in regard of the *Stars*; and in *Ariſtotle* in moſt Arts and things. The Ancients taught this *Natural Wiſdom* to *Pythagoras* and *Socrates*. This is either

1. Good: Or,

2. Evil; when it is uſed to Magick or Witch-craft.

Secondly, There is a *Moral Wiſdom*: This is either

I. *Philoſophical*; which was begun by *Socrates*, and more compleated by *Phocion*. Or,

II. *Divine*; laid down in the Law of God.

Thirdly, There is a *Political Wiſdom*; this *Plato* taught; and *Ariſtotle* all the three. This *Wiſdom* teacheth

I. How to rule and govern, *Pſal.* 72. 1, 2. *Ariſtides* taught this. And

II. How to ſubmit and obey. This *Political Wiſdom* is either

1. True, lawful, honeſt and profitable: Or,

2. Falſe and Machiavellian. But

† II. I will in *deſcribing* of *Wiſdom* take this courſe; *viz.* it may be divided either

1. According to the *ſubject* in whom it is. Or,

2. According to the *Object*.

FIRST, According to the *Subject*, *Wiſdom* is twofold; *viz.* either,

Firſt, in the *Underſtanding*; for the *Underſtanding* enquires,

quires, what is true and false, and is *Index sui & obliqui* This some refer to *religious Wisdom*, but it belongs to al sorts: Or,

Secondly, In the Will; for the affection enquires what is good, and what is evil. This *Wisdom* is two fold; *viz.*

I. Honest in respect of others. And

II. Profitable in respect of our selves. Hence

1. We come to know what things are truely good And

2. By what ways and means we may come to the fruition, and enjoyment of those good things: becaus otherwise our *Wisdom* avails us nothing.

SECONDLY, According to the *Object*, three things are to be understood principally, in true *Philoso phy*; *viz.*

1. The world.
2. Our selves.
3. Our God.

‖ 1. *Wisdom* must teach us to understand the *world*; tha is, the occurrences and casualties thereof, and the men themselves therein. Two things are here to be learnt *viz.*

First, To take heed of evil things; that is,

I. That we do no evil injury, or wrong unto any.

II. That we do not suffer any evil, or injury to be don unto us by any. Here we must labour to know our ene mies, and how to avoid them; to fore-see evils and ca sualties, and to prevent them.

Secondly, To provide good things; and that

1. For our selves. And

2. For others: that is, we must know how to con verse profitably with others. This is a Moral vertue.

‖ 2. *Wisdom* must teach us to know our selves. Here als are two things to be learnt.

1. What we are.
2. What things we want.

First, We must learn what we are; and that

I. *In nature*; *viz.*

1. Mortal in body, immortal in soul. And

2. Full of sin, and subject to the wrath of God for sin And

3. Tha

3. That we have a rebellious nature in us which is still alluring us unto that which is evil, *Rom.*7.5. 23.24.

4. That we are so weak as we can neither,

I. Free our selves from Gods wrath. Nor

II. Resist our corrupt lusts. Nor

III. Do any thing that good is.

2. We must learn, what we are *in grace*, and whether we be truely partakers thereof, or only dream so, *Isa.*29.8.

Secondly, We must learn, what things we want, *viz.*

I. We want not riches, *Prov.*30.8. nor honour, nor pleasure, *Luk.*16. But

II. These three things we truely want.

1. God, his Love, and reconciliation unto him by Christ. This is our *Delphian sword*, Rom.8.32.

2. We want grace in our selves, *Psal.*143.10. *Colos.* 3.15.

3. We want help whereby we may both procure, and preserve for ever these two, *God* and *Grace*. Thus *Wisdom* must teach us, the *world* and *our selves*.

¶ 3. *Wisdom* must teach our *God* unto us: this is the chief thing of all to be known and learnt. Now the *knowledge of God* is either,

1. *Practical* and experimental; of which by and by. Or,

2. *Theorical*; this *knowledge* teacheth

I. What God is: now his nature is revealed in the Attributes of his power, vision, love, truth, justice, anger, immutability. And

II. What he requires and loves; as to obey his Law, to be holy, to turn unto him, to adhere unto him, &c. And

III. What he threatneth to bring upon the wicked, that we may learn to flie from the wrath to come, *Deut.*32.29. And

IV. What he promiseth to the godly, *viz.* grace and glory: that we may endeavour after these things.

¶ VII. Having shewed the *Acception*, *Derivation*, *Division*, and *Definition* of *Wisdom*, I now come to note some *differences* concerning it, *viz.*

First, Observe how *Wisdom* and *Prudence* are distinguished; namely,

I. Some ſay they are diſtinguiſhed in *Objects*, becauſe *Sapientia*, *Wiſdom*, conſiſts *in ſciendo*, in knowing; but *Prudentia*, *Prudence*, conſiſts, *in utendo, applicando*, in uſing and applying that which we know, unto the good, either of our ſouls or bodies. In this ſence *Wiſdom* reſpects the ſpeculative part, and *Prudence* the practick.

II. Some ſay they differ *in modo acquirendi*, becauſe *Wiſdom* is infuſed, but *Prudence* is acquired: *Wiſdom* is freely given by God, but *Prudence* is procured and obtained by induſtry, pains, experience and obſervation.

III. Some in a manner make them both one, ſaying, That *Prudence* ſtands in the enquiring after truth, but *Wiſdom* in the acquiring of truth. *Hæ duæ virtutes (veritatem prudenter quærere, & ſapienter invenire) ita ſibi implicatæ ſunt, & annitæ, ut una ſine altera eſſe non poſſit. Proſp. de vita contempl. cap.* 29. *& Caniſius* 592. Theſe two vertues (*prudently* to ſeek after truth, and *wiſely* to find it out) are ſo involved one in another, and ſo cloſe knit one to another, that the one cannot be without the other.

Secondly, Obſerve how *Wiſdom* and *Policy* differ: namely, *Wiſdom* makes a man conſtantly keep the high-road way of Juſtice and Judgement, doing every thing upon Scripture grounds and rules: *Policy* directs men, when need is, to turn into odd by-paths, ſometimes uſing the help of the *Foxes skin*, and ſometimes of the *Lyons paw*.

Thirdly, Obſerve how *Wiſdom* and *Philoſophy* differ: namely thus, as money and covetouſneſs differ, that the one deſireth, the other is deſired; ſo *Wiſdom* and *Philoſophy* differ: for *that* is the reward and effect of *this*; and *this* cometh, and *that* is come unto.

Fourthly, Obſerve how *Natural* and *Spiritual Wiſdom* differ: namely, in the very foundations. For

1. *Natural Wiſdom* is built upon Reaſon and Judgement, and our own underſtanding. But

II. *Spiritual Wiſdom* is founded upon the Word and Will of God: and therefore

1. *Spiritual Wiſdom* is commanded and commended, *Deut.* 4.6. *Acts* 6.5. and 1 *Cor.* 2.6. and 12. 18. *Epheſ.* 1. 8.17. And

2. *Worldly Wiſdom* is ſometimes permitted, and ſometimes praiſed. *Solomon* was wiſe naturally, *Joſeph* politickly,

ſtickly, and both commendably, 1 *King.* 2.6. Note here, that this *natural* or *worldly wiſdom* is twofold; lawful and unlawful; and theſe two differ not, *Re, vel natura*, indeed, or in the very nature or eſſence of them, but only *Ratione*, in ſubjection to the will of God: and therefore if

I. It be ſubject to the Law or Will of God, as a handmaid thereunto, it is good, 2 *Cor.* 10.5. And

II. If it will not be ſubject to the word and will of God, it is evil. Wherefore *Humane Wiſdom* is a lett unto faith, and a hinderer of regeneration, becauſe it is very difficultly ſubjected to the Word and Will of God. For

1. It is not ſubject to the Law of God, neither indeed can be, *Rom.* 8.7. And

2. It contemns and deſpiſes Religion; and that either

I. Becauſe it is but fooliſhneſs, 1 *Cor.* 1.18,21. and 2.14. Or,

II. Becauſe it is an abject thing, or a thing below him, and too baſe for him to ſtoop unto, becauſe he is wiſer than the ſimple Goſpel.

Fifthly, Obſerve how *Wit* and *Wiſdom* differ: namely, *Wit* is rather a quality, or faculty infuſed, ſhowing it ſelf in childhood; *Wiſdom* is a quality, or faculty acquired, by learning, obſervation, time, experience, and the like; and ſhows it ſelf moſt in age, and ripe years.

Sixthly, Obſerve how *Sapientia & Intellectus*, *Wiſdom* and *Underſtanding* differ: namely, *Bonaventure*, d. 35. l. 3. ſaith,

I. *Intellectus ad ſolum intellectum pertinet*, &c. the *underſtanding* belongs only to the underſtanding, but *Wiſdom* belongs both to the underſtanding, and the affections.

II. *Quia Sapientia eſt cognitio, & amor Dei*, &c. becauſe *Wiſdom* is the knowledge and love of God, according to certain conditions proper and peculiar to him; but the *Underſtanding* according to ſome conditions common to God and the creature.

Seventhly, Obſerve, becauſe it is ſaid of Chriſt, *Iſa.* 11.2,3 *The Spirit of the Lord ſhall reſt upon the flower of Iſhai, the ſpirit of wiſdom and underſtanding, the ſpirit of counſel and*

ſtrength, the ſpirit of knowledge, and of the fear of the Lord; it may therefore be demanded,

How do *Wiſdom, Underſtanding*, and *knowledge* differ?

Anſ. 1. The Maſter of the ſentences, *lib.* 3. *diſt.* 35. from *Auguſtin*, diſtinguiſheth them thus.

I. *Sapientia, Wiſdom*, is referred to the contemplation, and delectation of the eternal truth only.

II. *Intelligentia, Underſtanding*, is referred to the ſpeculation of the Creator, and the inviſible creatures.

III. *Scientia, Knowledge*, is referred to the right adminiſtration of temporal things, and to a good converſation among wicked men. *Muſculus in hunc locum* takes exception againſt this.

Anſ. 2. We may ſafely thus expound, *Iſa* 11,2.3.

1. *Wiſdom*, is in reſpect of things divine.
2. *Underſtanding*, of the firſt principles.
3. *Sciences*, of concluſions.
4. *Counſel*, of things to be done.
5. *Fear*, maketh men decline from that which is evil. And
6. *Strength*, confirmeth them to overcome the difficulties wherewith well-doing is beſet. So then, ſeeing the Spirit of God, who is the giver of all theſe vertues, is promiſed to reſt on our Saviour Chriſt, we may undoubtedly reſolve, that there is no vertue pertaining to Man (neither including in it imperfection, as Faith and Hope, nor preſuppoſing imperfection in him who hath it, as Repentence, which preſuppoſeth the penitent to be a ſinner) but it was found in Chriſts humane Nature, and reaſonable Soul, and that (in regard of the habits) even from the very moment of his incarnation.

Eightly, Obſerve, becauſe *Solomons* prays, 2 *Chron.* 1 10. *Give me now wiſdom and knowledge, that I may go in and out before this people*; it may be asked, What difference is there between *Wiſdom* and *Knowledge*? Or, how do *Sapientia & Scientia, Sapience* and *Science, Wiſdom* and *Knowledge* differ.

Anſ. 1. *Wiſdom* is the knowledge of divine things. but *Science* of humane. Hence *Auguſtin. ſup.* 1 *Cor.* 12. ſaith *Sapientia eſt in contemplatione æternorum*; *Scientia verò in occupatione temporalium*: and *lib. de Trinit. Hæc eſt Sapientiæ & Scientiæ recta diſtinctio, ut ad Sapientiam pertineat æternarum*

narum rerum cognitio intellectualis, ad Scientiam verò impe-rialium rerum cognitio rationalis.

Anſ. 2. *Knowledge* directs us to ſee, what is to be done, and what not to be done: but *Wiſdom* directs us, how to do things duly, conveniently, and fitly. Or, *Knowledge* is of generals, *Wiſdom* of particulars.

Anſ. 3. *Ariſtotle* ſaith, *Scientia à diligentia, Sapientia à Deo*; *Science* is had by diligence: but *Wiſdom* and *Prudence* comes from God.

Anſ. 4. They may in 2 *Chron.* 1. 10. both ſignifie, the ſpirit of direction, for the governing of the Common Wealth.

Anſ. 5. *Scientia, Knowledge*, or as *Tremellius* reads it, *Notitia*, is the underſtanding of the Laws, what is equitable and juſt, and of the duty of Magiſtrates, both ſubordinate and ſupream. For it behoves Magiſtrates to ſtudy and endeavour to know the Laws by which they ſhould govern, 1 *Sam.* 10. 25. and 2 *Chron.* 23. 11. *Deut.* 11. 18. *&c.* Nations are not to be governed *Ad placitum*, as Magiſtrates pleaſe or liſt; but according to the Laws of the Land: and therefore it is neceſſary, that they ſhould know thoſe Laws. Hence ſome eminet Lawyers have written abbreviations of the Statutes; yea hence young Gentlemen are brought up at the Inns of Court and Chancery, that in ſome way or other, they may be ſerviceable to the Nation, and uſeful in their generation.

Anſ. 6. *Sapientia*, *Wiſdom*, in 2 *Chron.* 1. 10. ſignifies Prudence, Moderation and Diſcretion in governing. For

I. There is much variety in governing, and in the adminiſtration of juſtice: there is much difference of men; much diverſity of cauſes; ſeveral degrees of ſin; and the Magiſtrate himſelf muſt not be always of the ſame diſpoſition and temper, nor carry himſelf alike to all; but ſhould be more mild and gentle to ſome, more rigid and ſevere to others.

II. Magiſtrates being expoſed to the eyes of all men, like a City ſet upon a Hill, muſt needs ſuffer much diſgrace, and reproach, if they lack moderation, diſcretion and wiſdom in governing. And

III. The danger is great both to Magiſtrates and People,

for *thoſe* to be deſtitute of *Wiſdom* to govern: for if they fail therein, the Common-wealth falls with them. *Plato* knowing very well, that no humane government could be eſtabliſhed, without that *Wiſdom* and *Knowledge* which *Solomon* prayed for, ſaid, Common-wealths ſhall be well and happily governed, when they are governed by wiſe and learned men; or by thoſe who imploy their ſtudies to *wiſdom*. Hence we find in Hiſtories, that many ancient Common-wealths, were never in a more happy, ſafe, peaceable and proſperous ſtate than when they were governed by the *Philoſophers* themſelves, and did receive their Laws and Ordinances by their means, or from them; as the *Mitylenians* did from *Pittacus*; the *Cretenians* from *Pythagoras*; the *Egyptians* from *Mercury* or *Oſyris*; the *Bactiens* from *Zoroaſtes*; the *Perſians* from *Oramaſus*; the *Carthagenians* from *Caremundus*; the *Athenians* from *Solon*; the *Scythians* from *Zamolxis*; the *Cretenſians* from *Minos*; the *Lacedemonians* from *Licurgus*; the *Romans* from *Numa Pompilius*; the *Greeks* from *Orpheus*; and the *Hebrews* from *Moſes* and *Aaron*. Hiſtory teacheth abundantly, that many Emperours and Kings, who have been eminent for Wiſdom, Underſtanding and Learning, did themſelves uſually miniſter juſtice to every man, and did exerciſe the place of a judge in their own proper perſon. Of this number were *Auguſtus Cæſar*, *Veſpaſian*, *Domitian*, *Aurelius Victor*, *Marcus Aurelius*, *Trajane*, *Juſtinian*, *Antonius*, *Saracula*, *Frederidk*, and many others. Thus much for the *differences* concerning *Wiſdom*.

¶ VIII. Obſerve that *wiſdom* may be compared to theſe four things.

I. To a *Serpent*, *Matth.* 10. 16. (*Be wiſe as ſerpents*) for as a *ſerpent* when he is within the danger of man, above all parts of his body keepeth his head from blows, which he doth either, by gathering his body into a circle, or hiding it in a hole, ſuffering his other parts to be beaten: ſo if any perſecution happen unto us, *Wiſdom* teacheth us to hide our Head Chriſt, that taking the blows upon our ſelves, we may ſafe-guard the faith received of him, by the loſs, if need be, of our bodies, *Hilar. in Matth. Epiphanius*, *hæreſ.* 3. ſaith, The *wiſdom* of the *ſerpent* is ſeen in two things; In defending his head, with yielding his body to ſtrokes; and in his drinking: for when thirſt

oppreſſes

oppreſſes him, and he goeth to drink, he doth not take his poiſon with him, but leaveth it in his Den: thus our *Wiſdom* ſhould be, in time of perſecution and temptation, rather to deliver to the ſword and fire all that we have, than to hazard and endanger our head, that is, to deny Chriſt. And when we go to the place of publick Worſhip, or to prayer, or to receive the holy Myſteries, we muſt not carry with us, in our cogitations and minds, maliciouſneſs, envy, luſt, or any evil whatſoever.

II. *Wiſdom* may be compared to the *Sun*, or to the *Light*; for as the *Sun* is the eye and ſoul of nature, by which all things are diſcerned, begot, nouriſhed, encreaſed and cheriſhed; ſo is *Wiſdom* in the world, as *Politian* ſaith, in *Lamia*. See *Eccleſ.* 2. 12, 13.

III. *Wiſdom* may be compared to the ſtone, called by the Lapidaries *Corneolum*, which being hanged about the neck, or worn on the finger, doth help in diſputation, doth mitigate wrath, and doth ſtay a flux of blood: F. *Johan. a.* S. *Gemin.* For thus, *Wiſdom* doth profit in diſputation to find out the truth, to repreſs anger, and to ſtay our proneneſs and readineſs to ſin.

IV. *Wiſdom* may be compared to the herb *Amomum*; for as that herb is powerful againſt the ſtings of *Scorpions*, doth refreſh the eyes, and aſſwage the pain of the entrails: So *Wiſdom* doth profligate the deceits of Hereticks, doth comfort the eyes of the mind, and in grief doth cheer the ſad heart. Thus much for the *Doctrinal part of Wiſdom in general.*

¶ II. In the *Practical Part*, we have ſome things to obſerve, or conſider of by way of *Reprehenſion*, ſome by way of *Inſtruction*, and ſome by way of *Exhortation.*

¶ I. In regard of *Wiſdom* and *Prudence* ſixteen ſort of Perſons are to *blame*: as

1. Thoſe who are not *wiſe* for themſelves. *Parum ſapit qui ſibi non ſapit.*

2. Thoſe who eſteem not *wiſe ſentences*, although they nearly concern them. *Simonides* being at a banquet with *Pauſanias*, he deſired him to utter ſome precepts of *Wiſdom*; whereat he laughing, ſaid, *Remember thou art a man*; which ſaying he then ſlighted, but afterwards in his miſery, with great ſorrow remembred. *Theophraſt.*

2. Thoſe

3. Thoſe who neglect *wiſdom* and *wiſe ſayings*, when they once reflect upon them. The report, ſaith *Ariſtippus*, of *Wiſdom* and *Vertue*, is good in a Tyrants opinion, ſo long as he thinketh, that nothing which is ſpoken or done, be repugnant to his affections, and luſt; for like a ſick man, he judgeth and eſteemeth nothing good, which agreeth not with the ſcent and taſte of his own loathſome appetite.

4. Thoſe who being *wiſe* in the Theory, give evil example in practice. *Marcus Aurelius* ſaith, A *wiſeman* meriteth more puniſhment for a light deed done openly, than a ſecret murtherer. As dead *flyes* cauſe to ſtink and putrifie the Oyntment of the *Apothecary*; ſo doth a little folly him who is in eſtimation for *Wiſdom*. *Eccleſ.* 10.1. Many are *wiſer* doctrinally than practically. *Sol non omnes, quibus lucet, etiam calefacit: ſic ſapientia multos, quos docet quid ſit faciendum, non continuò etiam accendit ad faciendum. Aliud eſt multas divitias ſcire, aliud eſt poſſidere; nec notitia divitem facit, ſed poſſeſſio. Bern. ſerm.* 31. *in Cantic.* As the *Sun* ſhines upon many whom it doth not warm, ſo *Wiſdom* ſhows many what is to be done, whom ſhe does not enflame with a deſire of doing. As it is one thing to know what money is, and another to poſſeſs it; and as the knowledge of money doth not make a man rich, but the poſſeſſion thereof; ſo the knowledge of *wiſdom* doth not make a *wiſe man*, but the practice of the rules thereof.

5. Thoſe are to blame, who rather deſire to ſeem *wiſe*, than to be ſo; whereas it is much better to be *wiſe* indeed, than only to ſeem ſo.

6. Thoſe who hold, *Fato Prudentia minor*, That *Prudence* is inferiour to *Fate*; whereas, *Sapiens dominabitur aſtris*, *Wiſe men* rule the Stars; and, *Nullum numen abeſt ſi ſit Prudentia*; *Fortune* hath no power over *Wiſdom*; that is, thoſe who look to the firſt cauſes, ſeeing the Providence of God in all things, and acknowledging his hands in the leaſt diſpenſations, aſcribe nothing at all either to Fate or Fortune.

7. Thoſe are to blame who colour wickedneſs with the name of *Wiſdom*. The *Italians* unable to excuſe the great faults, treacheries, cowardiſe, and diſſimulation of their Nations, go about to colour their villanies, with the

name

name of *Italian Prudence*. As the rude Poet *Cherillus* had nothing to be noted in his Verſes, but only the name of *Alexander*; or that rural Painter *Daretus* any thing to cover his deformed *Ape*, but a white curtain; ſo many have nothing to ſhadow their ſhameleſs wickedneſs, but a ſhew of humane *Wiſdom*.

8. Thoſe are here faulty, who are much *wiſer* in other mens matters, than in their own. As ſome cannot ſee things which are very near them, but can well diſcern thoſe things which are further off: ſo ſome men are more *wiſe* in the affairs of others, than in the things belonging unto themſelves.

9. Thoſe are blame worthy who complain of *Wiſdom*. When *Tully* ſaw all publique events to make againſt him, he complained, *O turpem ſenectutem, O me nunquam ſapientem*! I would I had never lived to be old, I would I had never known what *Wiſdom* meant.

10. Thoſe are to blame who are *wiſe* to do evil, *Jerem.* 4.22. And

11. Thoſe who glory in their *Wiſdom*, *Jer.*9.23.

12. Thoſe who oppreſs and tyrannize over others, through preſumption of their own *wiſdom*, *Iſa.* 47.10. or, who truſt ſo much to their *wiſdom*, that thereby they are emboldened to injure others. And

13. Thoſe who deſpiſe *wiſdom* coming from a poor perſon, *Eccleſ.*9.16. And

14. Thoſe who think, as *Solomon* did, to keep their *wiſdom*, though they follow unlawful pleaſures, *Eccleſ.*2. 3,9. And

15. Thoſe who wholly imploy and exerciſe their *wiſdom* in finding out things, tending more to pleaſure than profit, as *Solomon* for ſome time did, *Eccleſ.* 1. 16, 17.

16. Laſtly, they are faulty, who inquire after divine truths by humane means, as 1 *Cor.* 1. 22. *The Greeks ſeek after Wiſdom*; that is, they look for, and hang upon reaſons and arguments, ſuch as humane *wiſdom* does afford, to perſwade them of the truth of the Goſpel, which all men ought to believe ſimply, becauſe of God who ſpeaks it, without argumentation or humane perſwaſion.

¶ II. The *Leſſons* to be learn'd from, concerning, or in regard of *Wiſdom*, are either *negative* or *affirmative*.

1. The

I. The *negative Leſſons* are theſe three:

1. That it is no true *Wiſdom* which is without practice; for as a hand is no part of a man, except it can do the office of the hand; ſo *Wiſdom* is no part of a *Wiſe man*, except it be employed as it ſhould. And

2. That there is no *wiſdom* or underſtanding againſt the Lord, *Prov.* 21.30. And

3. That there is no *Wiſdom* in the grave, *Eccleſ.* 9.10.

II. The *affirmative Leſſons* are theſe nine.

Firſt, We may learn, that in the multitude of *Wiſdom* there is much grief, *Eccleſ.* 1.18. For

I. The fuller of *wiſdom* any man is, or the greater meaſure of *wiſdom* any man hath, the more ſevere, ſolemn, and enclined to grief, and melancholy he is. And

II. The *wiſer* any man is, the more cauſes he hath of grief and anger: as he who daily ſees many unworthy things which he cannot amend. And

III. The more perfectly any knows, by the *wiſdom* of God, how evil the things of this life are, and how good the things of the life to come, the more he grieves to be ſubject to thoſe preſent calamities, and to be ſo long abſent from theſe joys.

Secondly, We may learn, that we ſhould be *wiſe* unto two things, *viz.*

I. Unto *Sanctification*; or, to that which is good, *Rom.* 16.29. that is, we muſt labour to be ſo furniſhed with knowledge and *wiſdom*, that we may embrace good, eſchew evil, and beware of the deceit of falſe Prophets. And

II. Unto *Salvation*, 2 *Tim.* 3. 15. that is, we muſt labour for ſuch a meaſure of ſpiritual *Wiſdom*, that we may behold and know Jeſus to be the Chriſt, and our Saviour, *Joh.* 17 3.

Thirdly, We may learn, that the heart is the ſeat of true *wiſdom*; whence *prudent* men are called, *wiſe* in heart, *Prov.* 14.33. and 16.21. and 23.15. And

Fourthly, That they are moſt miſerable, who are deſtitute of *wiſdom*, *Job* 4.21. *Prov.* 10.21. And

Fifthly, That thoſe who deſpiſe *wiſdom* are fools, *Prov.* 1.7. And

Sixthly, That *Wiſdom* cannot be acquired or obtained, without much ſweat and labour, *Prov.* 2.4,5. *Eccleſ.* 7.13.

and

and 11.6. Hence thoſe who encreaſe *wiſdom* encreaſe ſorrow, *Eccleſ.*1.8. that is, *Wiſdom* and Knowledge cannot be come by, without great pain of body and mind; for when a man hath attained to the higheſt ſtep of *Wiſdom* and Knowledge, yet is not his mind contented.

Seventhly, We may learn, that many moral *wiſe men* have been entangled in *Cupids* ſnares. *Gratian* was in love with *Tamira*; *Solon* with a *Grecian*; *Pittacus* left his own wife, and was in love with a bond-woman, which he brought from the wars; *Periander*, Prince of *Achaia*, and chief Philoſopher of *Greece*, at the perſwaſion of his Concubine, ſlew his own wife; *Anacharſis* the Philoſopher, loved ſo dearly a woman of *Thebes*, that he taught Philoſophy unto her; *Architus Tarentinus*, the Maſter of *Plato*, and Scholar of *Pythagoras*, buſied his mind more to invent the Art of Love, than to employ it in Vertue and Learning; and *Gorgias Leontinus*, who in his time was eminent for Learning, had more Concubines in his houſe, than Books in his ſtudy.

Eightly, We may learn, that *Wiſdom is good with an inheritance*, Eccleſ.7. 13, 14. For the underſtanding of this obſerve, that there are four ſorts of men in the world, *viz.*

I. Some have neither riches nor *wiſdom*: theſe are the worſt of the four.

II. Some have riches without *wiſdom*: theſe are next to the worſt.

III. Some have *wiſdom* without riches: theſe are better than the former.

IV. Some have both *wiſdom* and riches: theſe are the beſt of all, and the perſons which *Solomon* there ſpeaks of.

Ninthly, we may learn, that it is lawful for us, to gather *Wiſdom* from the *Heathens*: or, the *Books* and *Writings* of the *Heathens* are meet and fitting to be read, for the attaining unto *Wiſdom*. Three thing are objected againſt this, *viz.*

Obj. 1. The *Scriptures* alone are ſufficient unto ſalvation; what need have we then of forreign help?

2. St. *Paul*, Col. 2. 8. ſeemeth to condemn Philoſophy: *Beware leſt any deceive you through Philoſophy.*

3. *Julian*

3. *Julian* the Apoſtate thus objected, *Cur abhorrent Chriſtiani à ſacrificiis Gentilium, cùm non abhorrent à libris eorum*? Why do *Chriſtians* abhorr the *Heathens ſacrifices*, ſeeing they do not abhorr the *Heathens writings*?

Anſ. 1. The *Scriptures* are indeed alone ſufficient for ſuch things as belong unto ſalvation, neither to any ſuch end do *Chriſtians* crave help from the *Heathens*; but they uſe them only as ſupplies, concerning things belonging unto this life: therefore as Kings and Princes uſe the ſervice of Artificers, Husband-men and Cooks for inferiour ſervices; ſo it is not unbeſeeming a *Chriſtian*, to make uſe of the *Gentiles* inventions.

Anſ. 2. St. *Paul* doth not ſimply condemn *Philoſophy*, as that which conſiſteth of *Phyſical*, *Moral*, or *Political* principles and obſervations; but he ſpeaketh againſt that erroneous part of *Philoſophy*, and vain ſpeculation, as in the adoration of Angels, and ſuch like; and the Apoſtle expoundeth himſelf in the next words, ſaying, *Let no man ſpoil you through Philoſophy and vain deceit.*

Anſ. 3. There is not the like reaſon between the *writings* and the *ſacrifices of the Heathens*; for their *Books* may be read without hurt, ſeeing in the reading of them one may chuſe the good, and refuſe the evil: but their *ſacrifices* are altogether evil and idolatrous: and yet the things in themſelves, which they offer in Sacrifice, the abuſe ſet apart, *Chriſtians* abhorr not, as Wine, bread or fleſh, for they are the good creatures of God: but the abuſe of them to moſt filthy idolatry, we abhorr and condemn.

Anſ. 4. Notwithſtanding therefore whatſoever is, or can be objected, there is a lawful and commendable uſe of humane Arts and Learning among *Chriſtians*; like as *Moſes* made uſe of the *Egyptian*, and *Daniel* of the *Chaldean* Learning, and St. *Paul* in his Writings of the ſayings of Heathen Poets. A poor man finding the tag of a point, and putting it into his pocket, one asked him, What he could do with it? He anſwered, What I find all the year (be it never ſo little) I lay it up at home till the years end; and then with all together, I every New years day add a diſh to my Cupboard. Thus he who from every thing that occurrs, and from every *Book* that he reads, collects ſomething, as the Bee from every Herb and Flower gathers

gathers Honey, ſhall in time get a treaſury of *Wiſdom*.

¶ III. Obſerve, that the *Duties* required of us in regard of *Wiſdom*, are either *Negative* or *Affirmative*.

FIRST, The *Negative* duties are theſe five.

Firſt, We muſt not glory in *wiſdom* though we be *wiſe*, *Jer.*9.23. or, we muſt not vaunt, brag and boaſt of our own *wiſdom*, *Iſa.*10.13. Becauſe the Lord will viſit ſuch in judgement, and the fiery indignation. *Ibid.*

Secondly, We muſt not reſtrain *Wiſdom* to our ſelves: or, think our ſelves only *wiſe*, *Job* 15.8.

Thirdly, We muſt not uſe our *Wiſdom* principally for the raiſing or enriching of our ſelves, *Prov.*23.4.

Fourthly, We muſt not be conceited of our own *wiſdom*; or, be wiſe in our own eyes, *Prov.*3.7. *Rom.*12.16. and that for theſe five reaſons.

1. Becauſe God hath denounced a woe againſt all ſuch, *Iſa.*5.21.

2. Becauſe that is the way to become a fool, *Rom.* 1.22.

3. Becauſe ſuch *wiſdom* is fooliſhneſs, 1 *Cor.* 3. 18,19.

4. Becauſe there is more hope of a fool, than of ſuch an one, *Prov.*26.12. And

5. Becauſe the Lord knoweth, that the thoughts of ſuch *wiſe men* are vain, 1 *Cor.*3.18.20.

Fifthly, *We muſt not lean to our own wiſdom*, Prov. 3.5. and that for theſe three reaſons.

1. Becauſe many err, when they think they walk right; many ſin when they think they do no harm. The Princes of *Pharaoh* thought it was no hurt to commend *Sarah* unto their Lord, and yet God plagued them for it, *Gen.*12. 15,17. *Abimelech* thought that he did no evil in taking of *Sarah*, but yet the Lord threatens him for it, *Gen.*20.2,3. Other examples we may ſee hereof in theſe places, 1 *Sam.* 13.9. and 15.13. and 2 *Sam.* 6.6,7. Yea certainly divers obſerve ſundry ſuperſtitious cuſtoms, who think they do well in ſo doing. Many think ſcurrilous words to be honeſt jeſts: Many think that lawful recreations may be followed, as men follow their callings; and that there is no hurt in them, although they ſpend too much time therein, yea are thereby often moved unto anger and oaths. And

there-

therefore seeing it is so usual for men to sin, when they think they sin not, we should not rely too much upon our own opinions. And

II. Sathan will not suffer us to see our errours, until we are gone so far that we cannot return. As the bullet out of the piece kills before the crack admonishes; so Sathan possessing the mind, doth not open the eyes to behold danger, till the soul be slain. As a man in shipwrack being asleep, is not awakened from his sleep, till he be cast out of the Ship into the Sea; so man possessed by Sathan, and sleeping in sin, is not awakened (if the devil can hinder it) until he be brought to utter destruction. And therefore we must not be too obstinate in our own ways and opinions, lest we be but deluded by Sathan, and hoodwinked in a wrong way. And

III. We should be very cautelous and circumspect in our ways and works, and not rely too much upon self-conceits; because, as in a wilderness there is but one true way, and many false; or, as in a mans body, there is but one health, and many sicknesses; so in the soul, there be many ways of errours, and but one of truth. For there are sins

I. Both

1. Of the right hand; as heresie, superstition, blind-zeal, and the like. And

2. Of the left-hand; as atheism, prophaneness, impurity, injustice, intemperance, and the like.

II. There are sins both

1. Internal, of the heart. And

2. External, of the tongue and life.

III. There are sins both

1. Of omission, and neglect of our duty. And

2. Of commission, doing what we should not.

IV. There are sins both

1. Circumstantial, as the occasions and appearances of evil. And

2. Substantial, as the breach of any Precept of the Moral Law.

SECONDLY, The *Affirmative duties* required of us in regard of *Wisdom*, are many: as

First, To deplore our want, and bewail our weakness of *Wisdom*, as, *Prov.* 30. 3. *Agur* with grief saith, *I have*

not

not learned Wisdom, nor attained to the knowledge of holy things.

Secondly, It is our duty, or required of us, to acknowledge, that all singular *Wisdom* comes from the Lord, *Dan.* 2. 20, 21, 23. And

Thirdly, to pray unto God for it, *Jam.* 1. 5. And

Fourthly, to hear the Call, and obey the Commands of *Wisdom*, *Prov.* 20. 1. *&c.* and 5. 1. and 8. 1. and 2. 2. and 3. 21. and 22. 17.

Fifthly, It is our duty, or required of us to prize *Wisdom*, as *Prov.* 7. 4. *Say unto Wisdom thou art my Sister, and call Understanding thy Kinswoman.* And

Sixthly, To acknowledge, that it is better to follow *Wisdom*, than our own corrupt affections: as *Eccles.* 2. 12, 13. *I turned to behold Wisdom, and madness, and folly: then I saw that there was more profit in Wisdom than in folly: as light is more excellent than darkness.*

Seventhly, It is our duty to seek *Wisdom*: as *Prov.* 2. 4, 5. *If thou seekest Wisdom as Silver, and searchest for her as treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.* Note here, before *Solomon* exhorts any particularly, in that *Book of the Proverbs*, he lays down three generals, *viz.*

I. The scope of the whole *Book*, to wit, to teach or give *Wisdom* unto men, *Chap.* 1. 2. 3. 4.

II. He removes two *Remoraes* out of the way, *viz.*

1. False *Wisdom*, which is placed in rapine and fraud: *Chap.* 1. 10. *&c.*

2. The contempt of true *Wisdom*: *Chap.* 1. 20. *&c.*

III. He shews the benefit and profit of true *Wisdom*: and that in two things: *viz.*

1. It leads unto good things: *Chap.* 2. 1. to 11.

2. It frees from evil things: *Chap.* 2. 12. *&c.*

IV. Then he adds exhortations and arguments: *Chap.* 3. *&c.*

The place above mentioned, *Prov.* 2. 4, 5. is in the number of those things, unto which *Wisdom* leads; and therein two things are considerable: *viz.*

I. A *Condition*, wherein three things are laid down: *viz.*

1. The Subject, *Wisdom.*

2. The excellency of this *Wisdom*: it is a treasure.

and

3. The pains we must take for the finding of this treasure; we must call, cry, dig, and search for it. Then

II. We have there a *double promise, viz.*

1. We shall understand the fear of the Lord.

2. We shall find the knowledge of God.

Quest. What *Wisdom*, Understanding and Knowledge doth *Solomon* there exhort us to seek and search for?

Ans. 1. There is a *Wisdom* which is false, feigned and in opinion only; and there is a true *Wisdom*. Now feigned *Wisdom* is not *Wisdom*, but a double folly.

Ans. 2. There is a good *Wisdom*, and a *Wisdom* which is evil and worldly. Now, the evil is not *Wisdom*, but fooliſh craft, becauſe it deceives none ſo much as a mans ſelf; as the *Legend* is of *Lycas* the Uſurer, who was enjoined by his *Confeſſor*, to ſet a barrel by him, and for one year, to put a little ſtone thereinto every time he cozened, deceived, or wronged: and at the years end breaking open the barrel, to ſee how many ſtones were therein, he found only one great one: of which accident his *Confeſſor* made this interpretation: Thou thinkeſt oh *Lycas*, that thou deceiveſt many, now thou findeſt, that thou deceiveſt but one, and that is thy ſelf.

Ans. 3. There is a *Philoſophical* and *Humane Wiſdom*, and there is a *Divine*. Theſe are *Species* of the ſame *Genus*: or rather, the *Philoſophical Wiſdom* (as it is right) is a member of the *Divine*.

Ans. 4. I ſpeak here of that true *Wiſdom* in general, which is the way unto the knowledge of God.

Eighthly, It is our duty, or required of us, to praiſe God for any meaſure or degree of good *Wiſdom*, or knowledge which we have: for when we have attained to ſome degree thereof, we muſt take heed that our *Wiſdom* turn not like the waters of *Jordan*, which run into the dead Sea; but that it may be like thoſe waters which come from the Sea, and return to the Sea again; that is, our *Wiſdom* muſt return to the praiſe of him who gave it.

Ninthly. It is our duty, or required of us to labour and endeavour to be *Wiſe*: or, to apply our hearts unto *Wiſdom* *Pſal.* 90.12. or to labour to know it both dogmatically and practically. *Prov.* 1. 2. and 4. 5. 7. and 18. 1. and 23. 23. *Eccleſ.* 7. 27. *Euclides* of *Megara* deſirous to hear the

Wiſdom

Wiſdom of *Socrates*, who read Philoſophy at *Athens*, between which two Cities there was ſuch mortal enmity, that no Citizen of the one durſt be ſeen in the other, without great danger, diſguiſed himſelf like a woman, for the love of *Wiſdom*, and ſo heard *Socrates*. Thus he made good, what *Plutarch* ſaith, That as he who extremely hungreth and thirſteth, can by no means be pulled from his victuals, till he hath ſatisfied his appetite; ſo all other things are to be neglected of him, who thirſteth after *Wiſdom*; becauſe *he who is wiſe, is wiſe for himſelf*, *Prov.* 9. 12. that is, he may and ſhould make uſe of his *Wiſdom*; not for others only, but for the right direction alſo of his own ways: or, he who is wiſe, will endeavour to apply his *Wiſdom* for his own good and benefit. And therefore *Bernard* ſo heartily wiſhes and deſires, that men were *wiſe*, ſeeing nothing is more profitable for them than *Wiſdom*; *O utinam ſaperes, & intelligeres, ac noviſſima provideres: ſaperes quæ Dei ſunt, intelligeres quæ mundi ſunt, provideres quæ inferni ſunt: profectò inferna horreres, ſuperna appeteres, quæ ad manus ſunt contemneres. Bern. in quadam Ep.*

Tenthly, We muſt learn *Wiſdom* from others, other things, and other creatures.

I. We muſt labour to be *wiſe* by others: for by anothers faults, *wiſe men* correct their own offences. *Feliciter ſapit qui alieno periculo ſapit. Plaut.*

II. We muſt labour to be *wiſe* by paſſed perils: for as a ſkar doth warn us to take heed of a wound: ſo *Prudence* in the conſideration and memory of paſſed dangers, doth make us more wary and cautelous.

III. We muſt learn *Wiſdom* from the creatures; *e.g. Harts*, when they feel themſelves wounded, do run to the herb *Dictamnum*, and preſently the arrow falleth out: *Bears*, becauſe their eyes often grow dim, thruſt their heads into *Bee-hives*, that being ſtung till the blood follow, the groſsneſs of the humor may be purged: the *Lizard* being to fight with the *Serpent*, placeth himſelf not far from a certain herb, and as often as he perceiveth himſelf to be wounded by the *Serpent*, ſo often he runneth to the herb, and preſently returns to the combat as whole as a *Fiſh*: the *Fox* cureth himſelf with the juice of the Pine tree: the *Tortoiſe* having eaten the fleſh of a *Viper*, avoideth the hurt of poiſon by

eating wild *Margerom*: the *Serpent* doth cure his eyes by feeding on *Fennel*: the Hedg-hog maketh two holes in his cave, the one towards the North, the other towards the South, and when the North Wind blows, he ſtoppeth the hole, and looketh to the South, and when the South Wind bloweth, he openeth his hole towards the North. Thus *Man* being a rational creature ſhould by *Wiſdom* learn to foreſee things to come; to know what is hurtful for him, that he may prevent and avoid it, and what is good for him, that he may ſeek and enquire after it.

Eleventhly, and Laſtly, It is our duty, or required of us to moderate and regulate our *Wiſdom* according to theſe four rules.

Rule I. Be *wiſe* unto that which is good, *Rom.* 16. 19. or, be *wiſe* in Chriſt, 1 *Cor.* 4. 10.

Rule II. We muſt do what we can, when we cannot do what we would; the prudential part of a man being to do as well as he may. *Palinurus* in *Virgil*, (*Æneid. lib.* 5.) finding that he could not ſail againſt the wind into *Italy*, ſteered his courſe by the approbation of *Æneas* into *Sicily*. Thus it is a great point of *Wiſdom*, and the prudential part of a man, when he cannot ſail by a *fair wind* where he would, yea ſhould, to tack about and ſayl by a *side-wind*, or at leaſt to caſt anchor where he with moſt ſafety may; however to ſtrike ſail, rather than to periſh in the ſtorm, and to ſit down contented with what he can do, when he cannot do what otherwiſe he would. —— *Quò fata trahunt, retrahuntque ſequamur. Virgil.*

Rule III. *Be wiſe according to ſobriety.* As God appointed the *Jews* a meaſure, how much *Manna* they might gather, ſo S. *Paul* appointed the *Romans* a meaſure, how much *Wiſdom* they might gather, *let every man underſtand according to ſobriety*, *Rom.* 12. 3. that is, we muſt think of our ſelves, and our gifts modeſtly, not uſing our gifts proudly with diſdain of others, but humbly conſidering, whence we have our gifts, to what end, that we muſt give account of them, and that they are very imperfect. The *Jewiſh* meaſure of *Manna* was as much as an *Omer* would hold, what they gathered over turned into *Worms* and putrefaction. Thus the *Wiſdom* which men gather beyond *ſobriety* doth no good, but puff them up and corrupt

t them, and put them upon ſtrains of *Machiavilian Po-*
. *Wiſdom* not well regulated, is like a dangerous
ife in a mad-man's hand. Meat indigeſted for want of
rciſe, will rumble in the ſtomach; and *Wiſdom* not
laſt with *ſobriety*, will elevate the brain: *Serpentine*
dom and *Dove-like innocency* muſt go hand in hand to-
her, or elſe we ſhall drown in our own *wiſdom*, like a
ndle that is extinguiſhed in its own tallow.

Rule IV. Live as *Wiſe men*, and *walk wiſely*, *Epheſ.* 5.
Two things are here note-worthy.

I. Why we muſt *walk wiſely*; namely, *becauſe he who walketh in his wiſdom ſhall be delivered*, *Prov.*28. 26.

II. What it is to *walk wiſely*: namely,

1. To receive, and entertain the doctrine of ſalvation, ich is the *wiſdom* of God in a myſtery, confuting the ors, & convincing the folly of all worldly *wiſe men*. And

2. To deny our ſelves, and our carnal *wiſdom*, and rea-, and to bring every thought in obedience to the ſpel. And

3. To account our ſelves ſtrangers and pilgrims here on earth, and ſo to uſe this world, as though we uſed not. And

4. To know that we are not Lords of our Lands, alth and goods, but only Stewards, to account for them; d therefore ſo to diſpenſe and diſtribute them, that we ke friends of unrighteous *Mammon*, that when it fail- us, they may receive us into everlaſting habitations. d

5. To ſeek the Lord while he may be found, and not defer our repentance from day to day. And

6. To be ſure to provide for our eternal ſtate, what- ver becomes of our temporal; and to prefer the ſal- tion of our ſoul, before the gaining of the whole world. And

7. To examine daily our ſpiritual eſtate, and to enform ſelves truly how we ſtand in the Court of Heaven, ether in or out of Gods favour. And

8. To obſerve to what ſins we are moſt ſubject; and here we are weakeſt, there continually to fortifie our ves againſt Satans batteries. And

9. In all weighty occaſions, eſpecially ſuch as concern r ſpiritual eſtate, to ask counſel of God, and take di- ction from his word. And

10. To consider the special works of Gods providence, in the carriage of the affairs of this world, and make use thereof to our selves. And

11. To meditate upon the Law of God all the days of our Life; and consider their blessed end who keep it with their whole heart; and their accursed death who transgress it. Thus we see, what *Duties* are required of us in regard of *Wisdom*. Now that we may be the better enabled, and more encouraged, to perform these *Duties*, four things are very considerable.

I. The *Nature* and *Properties* of *Wisdom* in general. ¶ 1.

II. The *Marks* and *Signs* of *Wisdom*. ¶ 2.

III. The *Means* to be used by us, if we find not these *Signs* in us. ¶ 3.

IV. The *Benefits*, *Fruits* and *Effects*, which by *wisdom* will redound unto us, if by those *Means* we obtain it, or attain unto it. ¶ 4.

¶ 1. The *Properties* of *Wisdom* are either *Negative*, or *Affirmative*.

† 1. The *Negative Properties* of *wisdom* are these four.

I. It is not arrogant: *Pythagoras* would not be called *Sophum*, *sed Philosophum*, a *wise man*, but a *Lover of wisdom*. One bought a draught of Fish of certain Fishers in *Miletia*, whose hap was to take within their net a golden *Tripos*, which the Fishermen refused to give their Chapmen, saying, they bargained for fish. The matter was brought before the Magistrates, who were commanded by the *Oracle*, to give it to the *wisest man*; whereupon first it was given to *Thales*, he gave it to *Bias*, *Bias* to *Pittacus*, until it came to *Socrates*, who gave it to *Apollo*. *Valerius*. *Plato in Apolog.* relates the story thus, The *Oracle* commanding that the golden *Trivet* should be given to *Socrates*, as to the *wisest man* on earth, there being engraven on it, when it was found, *Sapienti*, Give to the *wise*, or the *wisest man*, The *Athenians* presented it to *Socrates*, who said *Revera solus Deus sapiens est*, if it must be given *Sapienti*, to one who is *truly wise*, then to *Apollo* the God of *wisdom*, because he only is *truly wise*.

II. *Wisdom* is not polluted by pleasure: for as the wine called *Maroneum*, which *Homer* mentioneth, being mixed with twenty times so much water, keepeth his own strength:

rength; ſo true *wiſdom* is not corrupted, nor leſſened, y the honour, riches, or pleaſures of this life.

III. *Wiſdom* doth no evil; *Malum non facere*, is a true roperty of good *wiſdom*. And

IV. So is alſo *Scandalum non dare*, ſo to live that we ive no offence, neither to the *Jew*, nor to the *Gentile*, or to the Church of God.

† 2. The *Affirmative Properties* of true *wiſdom* are likewiſe four: *viz.*

Firſt, true *wiſdom* is very active: The *Lacedemonians* ade the ſtatue of *Apollo*, their god of *wiſdom*, with four ars, and four hands, to ſhew, that *wiſdom* ſhould be much n hearing what ſhe ought to do; and much in acting hat ſhe knew was to be done.

Secondly, true *wiſdom* is like a *Mulberry-tree*. In ſome old *Medals* there is, as a *Hieroglyphick* of *Wiſdom*, a *Mulberry-tree*, having a *Crane* upon his branches, and on the ſtock thereof a *Janus* with two heads; to teach us, that a *wiſe man*, in a matter of *wiſdom* proceedeth

I. Warily not raſhly; like the *Mulberry-tree*, which is he laſt that bloſſometh, that her blooms may not be blaſted with the nipping froſts. And

II. In watching as the *Cranes* do, who have always heir Centinel. And

III. In caſting their eye, both with *Prometheus*, upon what is to come, and with *Epimetheus*, upon what is paſt, like that *Italian King Janus*.

Thirdly, another *property* of true *wiſdom* is deſcribed, by *Ferdinand Duke of Bavaria*, who, to repreſent the nature of *Wiſdom*, cauſed upon his coin to be engraven or ſtamped, *Prudence*, like a wiſe Virgin, ſeated on the back of a *Dolphin*, holding in her hand a ballance with this *Motto*, *Cognoſce*, *Elige*, *Matura*, Know, chooſe, execute quickly; that is,

1. The *Virgin* ſaith, You muſt know.

2. The *Ballance*, You muſt ponder, and elect with mature deliberation. And

3. The *Dolphin* ſaith, You muſt ſet a ſeal upon your buſineſs by a prompt execution.

Fourthly, true *Wiſdom* is an *excellent* thing; and the *excellency* thereof may be diſcovered, or deſcribed, both *generally* and *particularly*.

I. In *general*; the *Poes* to declare the *excellency* of this vertue, feign *wiſdom* to be a woman, and to be born of no mortal creature, but of *Jupiter* himſelf: whom *Painters* ſo ſet forth, that on what ſide ſoever any one beholding it did ſtand, whether before her, or behind her, he had a full ſight of her. *Lipſius* ſaith, *Ut animam niſi anima non capit, ſic ſapientem niſi ſapiens*: and this he borrowed from *Xenophon*, who deſcribing the *excellency* of *wiſdom* ſaith, There is nothing harder in this life, than to know a *wiſe man*: and his reaſon was this, becauſe as nothing can take up the ſoul but the ſoul: ſo one *wiſe man* cannot be known but by another *wiſe man*. *Wiſdom* is called *Origo virtutum*; the Queen of all other vertues; the ſalt of our lives; the ſawce and luſtre of our actions. *Prudence* is vertues eye, which beholding the haven, makes the *wiſe man* betimes to lay up his treaſure in heaven.

II. The *excellency* of *wiſdom* may *particularly* be held forth, or made out, either by the rule of contraries, or, by a direct draught.

1. *E contrario*, by the contrary; for as the eye without light can neither ſee it ſelf, nor judge of any thing elſe; ſo the ſoul that lacketh *wiſdom* is brute, and knoweth nothing.

2. The *excellency* of *wiſdom* may directly be made out *gradually*; that is *Poſitively*, *Comparatively* and *Superlatively*.

FIRST, The *excellency* of *wiſdom* doth *Poſitively* ſhew it ſelf thus.

Firſt, *Wiſdom* is a good thing, ſo good that ſhe her ſelf makes her ſelf to be beloved. As we do not approve the ſcience of *Phyſicians* for the Art ſake, but for the health it brings; ſo *wiſdom*, which is the art of well-living, would not be deſired, if it effected nothing; but now it is deſervedly deſired, becauſe it is, as it were, the work-miſtreſs of all joy and delight, and the fountain of all felicity. Yea *wiſdom* is not only good in her ſelf, but alſo good to others; not to ſome few, but to all who poſſeſs and enjoy her, whether high or low, rich or poor. *Sapientiæ ſtudium æquè pauperibus prodeſt, locupletibus æquè: Æquè neglectum pueris, ſenibúſque nocebit. Lipſius. Omnibus ſapientia, ſcientiæque nomen gratum eſt & dulce, & reſipſa non ſolum optata, ſed etiam ſalutaris. Aſcham. Non aliam*

putes

putes esse sapientiam, nisi veritatem, in qua tenetur & cernitur summum bonum, nullo loco est, nusquam deest, foris admonet, intus docet, dementes in se omnes in melius commutat, à nullo in deterius commutatur. August. de lib. arb. *Wisdom* is so good, that she makes many good, none can make her evil.

Secondly, *Wisdom* is a most necessary thing, without which we neither profitably know what we have done, nor prudently what we should at present do, nor providently what we should do for the future. *Wisdom* brings to our memory what is past; *wisdom* teacheth us how to dispose of our affairs at present; *wisdom* maketh us to foresee things to come: therefore *Ad bene esse*, to our well-being, she is absolutely necessary.

Thirdly, the *excellency* of *wisdom* appears by her train attending her, or associates accompanying her; for she never goes alone, but is always honourably attended. *Seneca* saith, Upon true and perfect *wisdom*, wait continually these two hand-maids, Humility and Sobriety: and elsewhere the same Author saith, The *wise man* is temperate, the temperate man is constant, the constant man is a true and well tempered man, and he who is such is a blessed man.

SECONDLY, the *excellency* of *wisdom* doth thus *Comparatively* shew it self.

First, *Wisdom* is much better than *Nobility* of birth, because without *wisdom*, *nobility* is little worth. The ornaments of *wit* are much fairer than the badges of *nobility*; because *nobility* without *wisdom*, is but as a soul without a body; or as a painted fire, which beautifies and becomes the wall, but gives no heat to the beholder.

Secondly, *Wisdom* is better than *Strength*, *Eccles.* 7. 21. and 9. 15, 16, 18. *Seneca* saith, Power and might is in young men, but *wisdom* and *prudence* in the aged: as if he would say, old men can do more by their *wisdom*, than young men by their *strength*; and therefore in wars, old men and young, *wise men* and *strong* should be listed together. An *Emblematist* (*Andreas Alciatus*, *lib. Embl. pag.* 144.) by an acute *Emblem* endeavours to show, how admirable and excellent a thing it is, for *wisdom* and *strength* to go hand in hand in war. His *Impress* or *Emblem* is, *Diomedes* and *Ulysses*, two of the Grecian Worthies; the former

mer whereof he ſuppoſeth to be *wiſe*, politick and *prudent*, able to adviſe, counſel, contrive and manage a war; and the latter *ſtrong*, couragious and bold; yea, able to atchieve any feazible enterpriſe, or exploit. His Word or *Motto* is, *Unum nihil, duos plurimum poſſe*, One is as good as none, but two can do much. The *Emblem* is expreſſed in theſe verſes.

Viribus hic præſtat, hic pollet acumine mentis,
Nec tamen alterius non eget alter ope:
Cùm duo conjuncti veniunt, victoria certa eſt.

When one is ſtrong, the other very wiſe,
To help each other they muſt nor deſpiſe.
For when both Strength and Wit conjoined are,
Then crowned victory doth follow war.

Thus indeed, *Wiſdom* and *Strength* are both neceſſary in war, but better is *wiſdom* without *ſtrength*, than *ſtrength* without *Wiſdom*. *Quintus Catulus* did his Countrey as much good by his *wiſdom*, as *Cneius Pompeius* by his *valour*; for of ſmall force is the war abroad, unleſs there be good advice at home. *Cicero*. The *Lacedemonians* made more account of an exploit done by policy, than by arms: therefore when their Captains by their politick ſtratagems had overcome any, they ſacrificed to their gods an *Ox*, but if by force, a *Cock*. Hence *Thucidides*, when *Archidamus* the *Lacedemonian* had overcome the *Arcadians*, and was highly applauded for his victory, ſaid, *Præſtantius erat, ſi illos prudentia quam viribus ſuperâſſemus. Plutarch. in Lac.* I had rather we had overcome them by *wiſdom*, than by *ſtrength*. That which mans *ſtrength* cannnot bring to paſs, *wit* and policy will ſoon diſpatch. If the ſtars of *Caſtor* and *Pollux* appear ſeverally the one from the other, it portendeth ill hap, or a ſtorm; but if they be ſeen jointly together, it prognoſticateth good luck, or fair weather. Thus when *Strength* and *wiſdom* concurr and meet together in an Army, it is a good *Omen*, and preſage of good ſucceſs; but if *might* be ſevered from *wiſdom*, and *ſtrength* lack *wit* and policy to rule it, it will then quickly overthrow it ſelf.

Thirdly, *Wiſdom* is better than the moſt precious earthly things: that is,

I. *Wiſdom* is better than *riches*; for he who enjoyeth *wealth*

wealth without *wiſdom*, poſſeſſeth care for himſelf, envy for his neighbours, ſpurs for his enemies, a prey for thieves, travel for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, peril for his love, woe for his children, and a curſe for his heirs; becauſe although he knows how to gather, yet he wanteth skill to diſpoſe what he hath gotten.

II. *Wiſdom* is more precious than *gold*, *Prov.* 16. 16.

III. Yea than *Pearls*, *Job* 28. 18. And

IV. Than *Rubies*, *Prov.* 8. 11. *Wiſdom is better than precious ſtones; and all pleaſures are not to be compared unto her*: as *Solomon* thus comparatively praiſeth *wiſdom*; ſo doth *Menander*, ſaying, οὐκ ἔστι σοφίας κτῆμα πρωώτερον: there is no poſſeſſion more precious than *Wiſdom*; the ſum whereof conſiſts either in *Actions* or *Sayings*.

1. *Illa clara eſt ſapientia, non quæ in verbis volat, ſed quæ virtutibus conſtat. Greg. in mor.* To be converſant in and about, and to practiſe vertuous actions, is a ſpecial point of *wiſdom*. *Prima Sapientia eſt vita laudabilis, & apud Deum pura mens, per quam puri puro junguntur, & ſancti ſancto ſociantur. Nazianz. in Apolog.* The chiefeſt *wiſdom* is an unblameable life, whereby pure minds are united to the moſt holy God.

2. *In lingua ſapientia dignoſcitur. Eccleſ.* 4. 24. *By the ſpeech Wiſdom ſhall be known, and Learning by the word of the tongue*: οὕτω παρ' ἀνδρὶ πρῶτον εὑρέθη λόγος. *Menander.* The ſpeech is firſt found with every *wiſe man*.

THIRDLY, The *excellency* of *Wiſdom* is *Superlatively* diſcovered thus.

I. *Wiſdom* is a, or the principal thing, *Prov.* 4. 7.

II. *Wiſdom* is the beſt of vertues: of all the gifts of God, *Wiſdom* is moſt pure; ſhe giveth goodneſs to good people, ſhe pardoneth the wicked, ſhe maketh the poor rich, the rich honourable, and ſuch as unfeignedly embrace her, ſhe maketh like unto God. *Hermes.* It was the ſaying of *Bion*, *Prudentiam tanto cæteris virtutibus antecellere, quanto cæteris ſenſibus præſtaret viſus, &c. Laert. li.* 4. *c.* 7. *Wiſdom* as much excells the other vertues, as Sight excels the other ſenſes. The eyes give light to the whole body; and there is no vertue without *wiſdom*; How can the juſt man give to every one his own, except *wiſdom* teach him what is due to every one? Yea *wiſdom* preſerves other vertues:

vertues from periſhing. Thus much for the *Nature* and *Properties* of *Wiſdom* in general.

¶ 2. The *Signs* of true *Wiſdom* are either *Negative* or *Affirmative*.

Firſt, The *Negative Signs* are theſe two;

1. To abſtain from evil, *Job* 28. 28. *Prov.* 14. 16. And

2. Not to be proud, *Job* 12. 3. *Iſa.* 10. 13. and 47. 10. and 1 *Tim.* 3. 6. The fool is proud of his ſelf-conceited *wiſdom*, but the true *wiſe man* is humble. For

I. He ſees how many things are hid from his knowledge; as when the day is broken, or the Sun riſen, the traveller ſees how much ground he hath yet to go. Hence he grieves for his ignorance. And

II. He knows himſelf more and better. *Vera Sapientia non ſuperbientes reddit, ſed lamentantes. Greg.* True *Wiſdom* makes not men proud for what they do know, but ſorrowful for what they know not. *Quæ tollit lumen humilitatis non eſt vera Sapientia. Greg.* The leſs humility, the leſs *Wiſdom*, *Jam.* 3. 17. *Eccleſ.* 8. 1. And therefore he who is proud of his knowledge is not truly *wiſe*. *Rom.* 12. 2, 3.

Secondly, The *Affirmative Signs* of true *wiſdom* are theſe twelve.

I. A filial fear of God, *Job* 28. 28. *Prov.* 14. 6.

II. Good and gracious words ſeaſoned with ſalt: for as the *Box-tree* hath always green leaves: ſo *wiſdom* hath always grateful and acceptable words, *Prov.* 23. 9.

III. A knowledge of our want and ignorance. *Diogenes* was asked in a kind of ſcorn, What the reaſon was, why Philoſophers haunted rich mens houſes, and not rich men Philoſophers ſtudies? He anſwered, becauſe the one knew what they wanted, not the other. *Socrates* being pronounced by the *Oracle of Delphos*, to be the *wiſeſt man* in all *Greece*, put it modeſtly off thus: There is nothing in me to verifie the *Oracle*, ſave this, that I am not *wiſe*, and I know it: and others are unwiſe but ignorant thereof.

IV. To know our ſelves: it was the ſaying and golden ſentence of *Plato*; τὸ αὐτὸν γνώσκειν, εἶναι σωφροσύνην, to know a mans ſelf is true *wiſdom*; to be ignorant of a mans ſelf is true fooliſhneſs.

V. To

V. To liſten to counſel and inſtruction is a ſign of *wiſdom*. The *French* ſay, *Sage eſt celuy qui croit a qui bien admonneſte*: wiſe is the man who believes him that gives him a good warning. And *Solomon* ſaith, *To liſten to the counſel and inſtruction of the word of God, is wiſdom*, *Prov.* 1. 5.

VI. Circumſpection is alſo a ſign of *wiſdom*. *Argus* the ſon of *Ariſto*, or *Ariſtor*, was feigned by the *Poets* to have an hundred eyes, thereby noting his great *wiſdom* and circumſpection. And

VII. Peace and quiet. *Seneca Epiſt.* 59. *ad Lucil.* ſaith, He may be termed, and is wiſe, who is repleniſhed with joy, is glad, and moderate, who feeleth no paſſion, but liveth equal with the gods. This is a *Stoical* error; but to labour as much as in us lies, to have peace with all men; to live quietly with our neighbours; and to endeavour after peace and tranquillity in our own hearts, is a ſign of true *wiſdom*. And

VIII. So is alſo Patience. The *Emperor Octavian* asking that learned Philoſopher *Piſto*, wherein a man ſheweth himſelf to be moſt *wiſe*? He anſwered, there is no greater proof to know a *wiſe man*, than if he be patient to ſuffer the ignorant: for in ſuffering an injury, the heart is more holpen by *wiſdom*, than by knowledge. And

IX. Humility and lowlineſs. Mention was made before of the humility of *Socrates*; by whom, or whoſe example it evidently appears, that the moſt *wiſe* are the moſt humble; as the higher the Sun is, the leſſer is the ſhadow, *Prov.* 11. 2. *With the lowly is wiſdom*. And

X. Meekneſs and gentleneſs; as *Jam.* 3. 13. *Let him ſhew his works with meekneſs of wiſdom*, that is, ſuch *wiſdom* as maketh meek, and is joined with meekneſs.

XI. A ſure ſign of *Wiſdom* is, when all our Learning, Knowledge, Underſtanding, Prudence, Obſervation, Experience and the like, are all reduced to ſuch a practice, as makes for the better ordering, ſquaring and directing of our lives and converſations. *Externa illa doctrinarum, ſermonis, & linguarum ſperno ego valdè niſi cum prudentia quadam, & recta judicii norma conjuncta dirigantur ad uſum vitæ. Lipſius.* He only is to be called *wiſe*, who is diſcreet in his words, reſolute in good purpoſes, and

and unblameable in practice. The *French* say, *Au fait, et non au front, e homme sage se juge.* By his doings, not by his face the *wise* is to be judged. *Hæc summa vel potius una est Sapientia, Deo obsequi, & infixum habere animo, ab eo dirigi. Lipsius. Philosophi factis, non verbis sumus, nec magna loquimur sed vivimus.* Our *wisdom* is a *prudence* of works, not of words, saith *Cyprian lib.* 1. *de patientia. Ille mihi videtur esse sapiens, qui pauca quidem de virtute animi commonet & proloquitur, plura autem in suis actibus, atque operibus ostendit. Greg. in mor. Deut* 4. 6. *Keep my statutes, and do them, for that is your Wisdom.*

XII. The last, though not the least *Sign* of *Wisdom* is, to seek after grace, and to provide for glory. They are the *wisest men* who labour most for grace: *Prov.* 2. 4, 5. because they who so labour for it, shall obtain it: *ibid.* and because it is a thing of so high price, that it is well worth seeking, *Psal.* 49. 17. and 1 *Pet.* 1. 4. I will conclude these *Signs* of *Wisdom*, with a saying of *Pythagoras* which in an old Book I have found thus rendred.

He is not wise, who knowing he must hence
In worldly buildings maketh great expence:
But he who buildeth for the world to come,
Is wise, expend he ne'er so great a Sum.

¶ 3. In case we do not find these *Signs* of true *Wisdom* in us, observe, by what *Means* we may attain thereunto namely, the *Means* to obtain, or attain unto true *Wisdom* are either *Negative* or *Affirmative.*

I. *Negative*, to wit, no natural thing can effect it: *Job* 28 20, 21. *Whence then cometh Wisdom? and where is the place of Understanding, seeing it is hid from the eyes of all the living, and is hid from the fowls of Heaven? Job* here by means, that there is no natural means, whereby a man may attain to heavenly *Wisdom*, which he meaneth by the fowls who flie high. Or

II. *Affirmative*; these *Means* are of three sorts; *viz.* *Natural, Spiritual* and *Celestial.*

FIRST, Some *Means* there are to attain to true *Wisdom*, which are *Humane* and *Natural*: as

First, To remember, that the *wisest* were once as ignorant and unknowing as we. *Nihil magis ad percipiendam Sapientiam*

apientiam mentes erigit, quam quum eos, quos in Sapientia lareſcere miramur, aliquando parvulos & indoctos fuiſſe meminimus. Gloſ. in Prov. 4.

Secondly, Experience, Memory and Learning; for I oin theſe together, as ſome other have done before me. r. *Carron* ſaith, Prudence ariſeth from theſe two properties, Experience and Hiſtory. *Uſus me genuit, mater eperit memoria, ſed memoriæ anima hiſtoria.* Experience is, s it were, the father of *Wiſdom*, and Memory her mother: for as experience doth beget *Wiſdom* as a father, o memory nouriſheth her as a mother; for in vain were xperience, if it were not kept in memory; and both experience and memory are holpen and furthered by Learning. The experience of an old man maketh him *wiſer* han a young, becauſe he hath ſeen and known many more hings than the other, and yet he ſeeth and knoweth only hings of his own time; but the learned man ſeeth not nly his own times experience, but what hath been done y his Anceſtors, yea ſince the world began. *Affranius* n old Poet ſhewed of whom *Wiſdom* is begotten, in theſe verſes, which were ſet over the porch of the Temple, where the Senate of *Rome* moſt commonly aſſembled.

Uſus me genuit, mater peperit memoria.
Sophiam me Graii vocant, vos Sapientiam.

Mem'ry the mother of true Wiſdom is:
Experience her Father is I wis.

Ariſtotle Phyſ. -. ſaith, *Sedendo & quieſcendo anima fit udens*: that is, by ſtudy and learning a man becomes iſe. *Wiſdom*, ſaith one, was begot by nature, nouriſhed by experience, and brought forth by Learning.

SECONDLY, Some *Means* there are whereby true *Viſdom* may be attained unto, which are *Spiritual*; as heſe ſix.

Firſt, the fear of God, *Job* 28. 28. *Pſal.* 111. 10. *rov.* 1. 7. and 9. 10. For this fear

1. Excludes the contempt of God, and a prepoſterous ecurity of fleſh and blood. And

2. It makes us attent, and willing to liſten to the inſtruction

ſtruction and direction of the word of God, *Acts* 2. 31. and 9. 6. And

3. It works in us a deſire and care, to ſhun and avoid thoſe things which are evil, and diſpleaſing unto God, *Prov.* 8. 13. and 14. 27. and 15. 33. and 16. 6. And

4. It begets in us a deſire of, and endeavour after piety and holineſs; whence the fear and ſervice of God are joined, *Deut.* 6. 1. *Joſh.* 4. 24. And

5. It makes us ſtudious of righteouſneſs towards our neighbour, *Acts* 10. 2. And

6. It prepares the mind for the love of God, after we come to the faith of his grace in Chriſt. Thus religious fear is a *Means* unto true *wiſdom*.

Secondly, another *Spiritual Means* is, to be fools that we may be wiſe, 1 *Cor.* 3 18,19. that is, we muſt acknowledge, that hitherto we have been fooliſh, preferring vain and idle things before divine. Now there are two ſigns of fooliſhneſs.

I. To prefer childiſh things, as babies, rattles, toys and the like, before thoſe things which far excel them, as gold, jewels, and poſſeſſions of lands. And

II. To deride and ſcoff at thoſe things, which are both good in themſelves, and good in regard of us. Now there are alſo two ſorts of mockers.

1. Open and impudent, who with a black and diabolical mouth ſcoff at holy things. And

2. Secret, who ſay nothing, but inwardly and in their ſleeve, laugh at, and deride the folly of the Saints, who are ſo careful to mortifie themſelves, and ſo ſtrict in the ſervice of God; becauſe they think a man may come to Heaven without all this ſtir, and they are more nice than wiſe, who make ſuch a hard and difficult matter of it.

Thirdly, Another *Spiritual Means* is the word of God. *Xenophon* could ſay, the frequenting of publick worſhip is the way unto *Wiſdom*; which ſaying was thus by one poetically expreſſed.

In place where men of God do commune ever,
Fools become wiſe; and prudent men prove wiſer.

We muſt remember, that true *Wiſdom* comes from above;

ove, *Jam.* 3. 17. and is oppoſite to the *wiſdom* of the eſh, *Rom.* 8. 6. *&c. Jam.* 3. 15. 17. And therefore it to be learned in the word, which is the Cask-net herein this rich treaſure of *Wiſdom* is locked, and hereof the Lord hath the key; for he only maketh men uly and aright to underſtand the word, and therefore e ſhould be frequent in the reading and hearing there-f.

Fourthly, Another *Spiritual Means* is, Prayer and upplication unto God. *Wiſdom* comes from God, and is arn'd and obtained by Prayer, and included in the ord: and therefore we muſt pray fervently unto God r that eye-ſalve, whereby we may be enabled ſo to un-erſtand the Scriptures, that we may learn ſpiritual *Wiſ-m* from them. It comes from God, *Jam.* 3. 15. there-re *if any lack Wiſdom let him ask it of God, Jam.* 1. 5. *lias* was a man ſubject to the like paſſions that we are, t he prayed, and the heavens were opened, and gave in, *Jam.* 5. 17. So though we be men ſubject to ma-y ſinful paſſions; yet if we do but pray fervently and equently unto God, he will open the heavens, and owr down the drops of ſpiritual *Wiſdom* upon us in reat plenty.

Fifthly, Another *Means* is the inſtruction of Chriſt: *Prov.* 4. 11. *I have taught thee in the way of Wiſdom.* nd

Sixthly, To endeavour after *wiſdom*: that is, to ſeek r as ſilver, and to ſearch for her as for hid treaſures: *ov.* 2. 4. *Qui theſauros effodit, terram rejicit, foveam in um facit, ſedulus inſiſtit, donec inveniat quod quærit; ſic i theſauros Sapientiæ invenire deſiderat, omne pondus terre-n à ſe rejiciat, in ſe foſſum humilitatis faciat, nec quieſcat nec inveniat. Gloſ. Hier. ſup. Prov.* 2. *Wiſdom* is like a ing fallen into the water, which no man can find, ex-pt he ſearch at the bottom with a great deal of pains.

THIRDLY, There are *celeſtial* and heavenly *Means* to, or *cauſes* of true *Wiſdom*, *viz.* the Lord, or the *wiſe* God, *Job* 28. 7. and 38. 36, 37. *Pſal.* 5. 6. *Prov.* 6. *Seneca* ſaith, *Si pulcher es, lauda Naturam, ſi dives, da fortunam, ſi ſapiens es, lauda teipſum*: Praiſe natu-e r thy beauty; fortune for thy riches; but thy ſelf for y *Wiſdom*. This ſaying not pleaſing *Victorinus* (as be-

ing indeed grosly false) he mends the matter thus: *Si sapiens es, principaliter lauda naturam, nam natura facit habilem, ars facilem, usus verò potentem*; if thou be *wise* praise nature: this also is false, except he mean *natura naturans*, or the God of nature. For, as the Lord granted the office of baptizing to many, but kept the power and authority to remit sins in baptism only to himself, as *John* saith, *He it is who baptizeth with the Holy Ghost*: so also he giveth speech to many, but *Wisdom* to a few, to whom he will, after what manner, and in what measure he pleaseth; that all may know and acknowledge, that he is the original and fountain of all true *Wisdom*. Thus much for the *Means* thereunto.

¶ 4. Observe, what the *Benefits*, *Fruits* and *Effects* of true *Wisdom* are, that we must take so much pains, and use so many *Means*, for the obtaining thereof: namely, they are such as respect either others or our selves.

¶ 1. The *Benefits* and *Fruits* of *Wisdom*, in regard of *others*, do either respect *People* or *Persons*.

First, Some *Benefits* of true *Wisdom* respect *Cities* or *Nations*. For,

1. *Wisdom* preserves *Cities* and *Nations* from ruine. The *Athenians* being divided and banded into three contrary parts and factions, *Solon* would not join himself with any one of them, but kept himself indifferent to all, seeking by all means to reconcile them together: in the end being chosen their Umpire and Arbitrator, by his *Wisdom* he reformed their State, and placed them in greater glory than before. *Alexander* about to destroy the City of *Lampsacus*, *Anaxemenes* his master came towards him, intending to desire him to spare it; but the Monarch imagining wherefore he came, did swear that he would not grant his request; who thereupon besought *Alexander* to destroy *Lampsacus*, which request by his oath he could not grant: and so by this policy he saved the City. *Valer.* *Scornful men*, saith *Solomon*, *bring a City into a snare; but wise men turn away wrath*, *Prov.* 29. 8. *There was a little City, and few men in it, and a great King came against it, and compassed it about, and built forts against it; and there was found therein a poor, and wise man, who delivered the City by his Wisdom, &c. Eccles.* 9. 14, 15, 16.

II. *Wisdom* helps to govern a *Nation*. Among the *Ro-*
man

mans was a Colledge of *wise men*, called *Augurs*, by whose authority and *Wisdom* the State was sometimes governed, and never better than at that time. *Varro Lycis* the *Pythagorean* invented Laws for *Epaminondas*, *Plato* for *Dion*, *Aristotle* for *Alexander*, *Anaxagoras* for *Pericles*, *Pythagoras* for the Princes of *Italy*, and *Agrippa* for the Emperor *Octavius*: so useful and profitable have *wise men* always been unto Princes, in the governing of their people.

Secondly, Some *Benefits* of true *Wisdom* respect particular *Persons*; as

I. *Wise* children rejoyce parents, *Prov.* 10. 1. and 23. 24. and 29. 3. The joy and rejoicing of Parents, is a fruit and effect of childrens *prudence*.

II *Wise men* make their companions and associates better. For as sweet odours (according to *Philo. lib. de somn.*) by their fragancy do sweeten all the places near unto them; so a *wise man* doth make all those better who converse with him.

III. *Wisdom* sometimes helps to deliver from danger an innocent person: *e. g. Demosthenes* knowing the innocency of a poor woman drawn into judgment, with danger of being overthrown or cast in her suit, saved her by his great *Wisdom*: for two strangers having given her a good round sum of money to keep with this condition, that she should not restore it to the one, except the other were present; within a while after, one of them came very sorrowful, feigning that his companion was dead, and bringing some counterfeit token thereof with him; whereupon he so perswaded the poor woman, who meant simply, plainly and honestly, that she restored the money to him: afterwards the other came, and demanding the money also, brought the woman before a Judge, who being without hope of escaping, *Demosthenes* answered for her, That the money was ready, and she ready to restore it, so that he brought his fellow, because as himself confessed, she ought not to give it to the one without the other.

¶ II. Some *Benefits*, *Effects* and *Fruits* of true *Wisdom* do respect *our selves*; that is, either in regard of the life to come, or this life?

First, The *Fruits* and *Benefits* of *Wisdom*, which respect

the life to come are, that those who are *wise* shall shine as stars in Heaven, *Dan.* 12. 3.

Secondly, the *Fruits* and *Benefits* of true *Wisdom* which respect this life, are either *general* or *particular*.

I. *General*: as,

1. *Wisdom* is profitable, both for others, as was shewed before, and for a mans self, *Job* 22. 2. And

2. It is the best and readiest way for the obtaining of our desires. *Homer* in the whole discourse of his *Odysses*, where *Minerva* always accompanied *Ulysses*, giveth us to understand, that *Prudence* ought always to guide a man in the attaining to the end of his enterprize.

3. By *Wisdom* a man is made better, *Prov.* 19. 8. *He keepeth Wisdom to find goodness.*

II. The *particular Benefits*, *Fruits* and *Effects* of *Wisdom*, are of five sorts; *viz.* either *Martial*, *Moral*, *Political*, *Corporal* or *Spiritual*.

FIRST, Some *Benefits* of *Wisdom* are *Martial*, and respect War; as Victory: for *Wisdom* in war doth exceedingly conduce to conquest. *Agesilaus* King of *Lacedemonia*, after great losses sustained by *Epaminondas*, the General of the *Thebans*, said to his men, that they should not greatly regard, or care for the multitude of their enemies, but bend all their forces against *Epaminondas* only; because none but *wise* and *prudent* men are valiant, and the cause of victory: and therefore if they could destroy him, they should undoubtedly have the rest at their devotion and mercy, as indeed it came to pass in that battel which they fought together; wherein the *Lacedemonians* half discomfited, one of those who fled being pursued by *Epaminondas* himself, turned suddenly back upon him, and slew him; whereupon the rest took such courage, and the *Thebans* were so dismayed, that the victory remained with *Agesilaus*. Experience hath proved it in all ages, that *Wisdom* hath more conduced in war to victory, than might; and that *Archimedes* in his study, and *Demosthenes* in his gown, can more dangerously trouble their enemies, than the *Syracusians* and *Athenians* in their armour. *A wise man*, saith *Solomon*, *goeth up into the City of the mighty, and casteth down the strength of the confidence thereof*, *Prov.* 21. 22.

SECONDLY, Some *Fruits*, *Effects* and *Benefits* of true

true *Wiſdom*, are *Moral*; and theſe are either in *our ſelves*, or come from *others*.

Firſt, Some *Moral Benefits* and *Fruits* are in *our ſelves*; as theſe two.

I. *Wiſdom* helps and rectifies nature: *Socrates* being (according to the judgment of ſome *Phyſiognomers*) given to all manner of wickedneſs and lewdneſs, by the ſtudy of *Wiſdom* reformed himſelf, and became (as *Plato* ſaith) a good example or pattern of a very juſt and good man.

II. *Wiſdom* helps and regulates the life: for as a Captain guideth his Army, a Pilot his Ship, God the world, and underſtanding the ſoul; ſo *Wiſdom* tempereth and guideth the felicity and ſtate of this preſent life. As the *Bevers* of *Pontus* do bite off their cods, when they are hunted, becauſe they know that for them they are purſued; ſo *Wiſdom* teacheth a man to caſt away thoſe things, for which he is endangered. As *Tin* ſeparateth braſs and lead from gold and ſilver: ſo *Wiſdom* diſtinguiſheth good from evil, and diſcerneth things profitable from hurtful: or as the ſenſe of ſmelling diſcerneth good ſavours from ill ſmells; ſo *Wiſdom* diſcerneth good things from bad. As the North-wind is vehement in the beginning, but milder at the end; and contrarily, the South-wind is mild in the beginning, but vehement at the end: ſo they who take matters in hand boiſterouſly, have no good ſucceſs: but they who with *Wiſdom* begin to order their lives and actions, and ſo continue, with good ſucceſs make an end of what they do, and finiſh their lives with credit. *When Wiſdom*, ſaith *Solomon*, *entreth into thine heart, and knowledge delighteth thy Soul, then ſhall counſel preſerve thee, and underſtanding ſhall keep thee, &c. Prov.* 2. 10. *&c.* that is, the word of God, true *Wiſdom* ſhall counſel and teach thee how to govern thy ſelf and life.

Secondly, Some *Moral Benefits* and *Fruits* of true *Wiſdom*, come from *others*: as do theſe four.

I. Love: for true *Wiſdom* gets and gains the love of many; for as the *Loadſtone* by a certain ſecret and hidden force, doth draw *Iron* unto it; ſo *Wiſdom* by a ſecret reaſon doth draw the minds of men unto it. *Plin l.* 35. *c.* 10. *The pleaſure of a King*, ſaith *Solomon*, *is in a wiſe Servant*, *Prov.* 14. 35. Hence *Wiſdom* and *Favour* are joined together, *Acts* 3. 10. *And the Lord gave him Wiſdom and fa-*

vour in the ſight of Pharoah *King of* Egypt. And

II. Praiſe and commendation: as *Prov.* 12. 8. *A man ſhall be commended for his Wiſdom.* And

III. Glory: as *Prov.* 3. 35. *The wiſe ſhall inherit glory.* Hence *wiſe men* have been eſteemed as Gods: *Sapientia ſimilis eſt diis immortalibus*: *Lipſius. Sapience* makes a mortal man like to the immortal gods. *Magna eſt dignitas Sapientiæ, quæ Socratem ſummo Deo coæquat. Apuleius, de Deo Socratis. Prudentia ſui poſſeſſores efficit Deo ſimiles. Iamblichus ap. Stob. ſer.* 3. *de Prud.* And therefore *better is a poor and wiſe child, than an old and fooliſh King, Eccleſ.* 4. 13. and much more highly honoured and eſteemed. How honourable, and how venerable, yea, of how high eſteem have *wiſe men* been of old, though of a lower value in our times? How highly was *Homer* honoured amongſt the *Grecians? Solomon* amongſt the *Hebrews? Lycurgus* amongſt the *Lacedemonians? Phoroneus* among the *Greeks? Ptolomeus* among the *Egyptians? Livy* among the *Romans? Cicero* among the *Latines? Apollonius* among the *Indians?* and *Secundus* among the *Aſſyrians? Cato* for the great love which he bare unto *Wiſdom*, entertained *Athenodorus*; *Ulyſſes*, as *Homer* ſaith, embraced *Carylas*; *Pyrrhus* eſteemed *Artemius*; *Trajane* deſired *Plutarch*; and *Scipio Panetius*; who were learned in all ſorts of learning, and eminent for *Wiſdom.* The *Grecians* had their *Philoſophers*, the *Perſians* their *Magi*, the *Indians* their *Gymnoſophiſts*, the *Egyptians* their *Prieſts*, the *Hebrews* their *Prophets*, the *Aſſyrians* their *Chaldeans*, the *Latines* their *wiſe men*, the *French* their *Druides*; all which in every of thoſe Nations, and throughout all the world, were renowned for their *Wiſdom*, and profound learning.

IV. *Wiſdom* procures and preſerves a good name: for as great *Obeliſkes* are ſquared by great labour, and placed by the exceeding induſtry, ſtrength and wit of man, but being once placed, endure infinite ages: ſo it is ſomewhat hard to obtain a good name, but having got one by vertue and *wiſdom*, it never dies; as appears by the inſtances in the former particular.

THIRDLY, Some *Benefits. Fruits* and *Effects* of true *Wiſdom*, are *Political.* Now theſe either

Firſt, Come from *others*; as preferment: for *Prov.* 17. 2. *A wiſe ſervant ſhall have rule over a lewd ſon, and ſhall divide the heritage among the brethren.* Or

Se-

Secondly, are in *our ſelves*: as,

I. *Wiſe men* ſhall proſper and have good ſucceſs: or what is done by *Wiſdom*, ſhall have a good iſſue, and turn to the good of the doers thereof: as *Prov.* 16. 20. *He who is wiſe in his buſineſs ſhall find good. Eccleſ.* 10. 10. *If the Iron be blunt, and one hath not whet the edge, he muſt then put to more ſtrength; but the excellency to direct a thing, is Wiſdom*: that is, without *Wiſdom* whatſoever a man taketh in hand, turneth to his own hurt. And

II. *Wiſe men* do not want: hence *Crates* the *Theban* delivered a ſtock of money to his friends upon this condition, that if his children ſhould prove fools, they ſhould therewith be maintained; but if they became learned and Philoſophers, then to diſtribute it to the poor. *Epicurus* blamed thoſe who ſay, *Sapientem ſeipſo eſſe contentum, & propter hoc amico non indigere, &c.* A *wiſe man* is ſo abſolute and rich in himſelf, that he needeth no friend. For the underſtanding hereof obſerve the diſtinction of *Chryſippus*, who ſaith, *Sapientem nulla re indigere, & tamen multis illi rebus opus eſſe; contra &c.* A *wiſe man* wants nothing, yet hath need of many things; and contrarily, a fool hath need of nothing (not knowing how to uſe any thing) but wants all things. The *Wiſe man* hath need of hands and eyes, and many things for his daily uſe; but he wants nothing, becauſe to want is of neceſſity, and there is nothing neceſſary to a *wiſe man*: therefore although he be content with himſelf, yet he hath need of a friend, and he deſires to have as many as he can, not that he may live happily, for he can ſo live without friends. *Senec. ep.* 9. *Diogenes* proved, that a *wiſe man* wanted nothing, by this argument. *Deorum omnia ſunt; Deorum autem amici ſunt ſapientes; & amicorum communia ſunt omnia.* All things are Gods; *wiſe men* are the friends of God; and all things amongſt friends are common: therefore all things are *wiſe mens. Laert. lib.* 6. This argument is ſomething like S. *Pauls Sorites*; *all things are yours, becauſe you are Chriſts, and Chriſt is Gods*, 1 *Cor.* 3. 21, 22. That *wiſe men* want nothing, might further be proved from *Ariſtotle*, *Laert. li.* 6. *Sapientem ſibi ſufficere, eo quod omnia quæ ſunt aliorum, ſunt & hujus qui cum omnibus habet amicitiam, & amicitia facit omnia communia.* So *Ambroſ. Ep.* 36. *ad Conſtan. Quocunque ſapiens acceſſerit,*

cesserit, sua omnia, totus ei mundus possessio; quoniam toto eo quasi suo utitur.

FOURTHLY, Some *Benefits, Fruits* and *Effects* of true *Wisdom*, are *Corporal*, belonging to the Body: as

First, The *wise man* of all other is most free. *Seneca* blames *Cicero*, for calling himself *semi-liberum*, half free: *Nunquam mehercule sapiens in tam humile nomen procedet, integræ semper libertatis, & sui juris, &c.* I never heard a *wise man* in so low a key, he being intirely free, and at his own disposing, and much higher than others: *Quis enim supra eum esse potest, qui supra fortunam est?* For who can be above him who is above fortune?

Secondly, the *wise man* of all others is most safe. For

I. *Wisdom* preserves a man in forreign Nations: as *Alcibiades*, in what Countrey soever he was, by his *Wisdom* he kept himself out of danger. And

II. From the power and force of enemies. *Ad constantiæ nostræ asylum te voco, & ad arcana illa sapientiæ Templa, cujus tectum si semel subis & penetras, tectum ego te habeo ab omni vi, ab omni hoste. Lipsius.* He who once houseth himself under *Wisdoms* roof, is sheltred from the might and malice of his enemies. And

III. From tyrannical commands. *Petilius* enjoined upon pain of death, by his Sovereign, to make an *Ass* speak, knowing it to be a matter impossible, demanded seven years time for the effecting of it; hoping that in that time either the King, or he, or the Ass would die.

FIFTHLY, Some *Benefits, Fruits* and *Effects* of true *Wisdom*, are *Spiritual*, and respect the inward man. These are either *General*, or *Particular*.

I *General*; as, *Wisdom* makes man happy and blessed: *Prov.* 3. 13. *Blessed is the man who findeth wisdom, and who gets understanding.* Or

II. *Particular*, as

First, *Wisdom* preserves from Sathan. As the *Doves* know the manner of the flying of the *Hawks*; that is, if he be of those which fly aloft, then the *Dove* will sit still, if of those which take to the ground, the *Dove* will flie away; so *Wisdom* teacheth us to be as *wise* to watch Sathans manner of temptation how to avoid, and prevent him, where and how he meaneth to assault us; lest at any time he should circumvent us, 2 *Cor.* 2. 11. Se-

Secondly, *Wiſdom* preſerves from ſin and evil, *Prov.* 16. 20. 23. and 2. 10. 16. and 7. 4, 5. For as the Plow rooteth out of the earth all brambles and thiſtles; even ſo *Wiſdom* rooteth all vices out of the mind.

(If any ſhould object, *wiſe men* do often that which is wicked.

Seneca anſwers, *Epiſt.* 90. *Multa ſapientes faciunt, quæ homines ſunt, non quæ ſapientes*: *wiſe men* do many things as they are men, not as they are *wiſe men*.) Particularly

I. *Wiſdom* preſerves a man from covetouſneſs: for as the root of a *Reed* being powdered, and laid upon the ſtem of *Fern*, doth cauſe that ſtalk to wither: and contrarily, if the root of the *Fern* be powdered, and laid on the ſtalk of the *Reed*, that ſtem dies: ſo *Wiſdom* doth root out of the ſoul, and deſtroy the love of money; and in like manner, the love of money doth deſtroy, and root out *Wiſdom*. And

II. *Wiſdom* preſerves a man from treachery againſt, or, from betraying his own Countrey. *Themiſtocles* being baniſhed *Athens*, and forced to go into *Perſia*, was entreated by the King, to ſhew him the ſtate of his Countrey; but he *wiſely* beſought him, to reſpite him one year, to learn the *Perſian* Language, and then he would tell him. *Valerius*.

Thirdly, *Wiſdom* is a remedy againſt death; or, *wiſdom* maketh men to deſpiſe death; and ought therefore of all men to be embraced, as the beſt remedy againſt the fear of death.

Fourthly, Another *Spiritual Benefit* and *Fruit* of true *Wiſdom*, is knowledge and underſtanding: for *Prov.* 14. 18. *The Prudent are crowned with knowledge*: and 10. 15. *with underſtanding*. *Wiſdom* makes a man rightly to underſtand the adminiſtrations and diſpenſations of God, towards good and bad in outward things, *Pſal.* 108. 43. *Who is wiſe will obſerve theſe things*.

Fifthly, The laſt *Spiritual Benefit* of true *Wiſdom*, is joy: for as by our taſt we reliſh things below here upon earth; ſo by *Wiſdom* we taſt thoſe things which are above in Heaven. Thus much for *Wiſdom* and *Prudence* in general.

Paragraph II. *Of Evil, or Carnal Wiſdom.*

In this *Section*, we have ſome things to conſider of, which

which are *Doctrinal*, ſome which are *Practical*, and ſome which are *Polemical*.

The Doctrinal Part.

In this *Part* we have theſe three things to obſerve, or conſider of.

FIRST, The *Names* or *Epithets* which are given to *Carnal Wiſdom*: namely,

1. It is called, *Earthly Wiſdom*: *Jam.* 3. 15. that is, ſuch *Wiſdom* as earthly-minded men have. And

2. *Deviliſh Wiſdom*, *Jam.* 3. 15. that is, ſuch as men learn from the devil, not from God. And

3. *Senſual Wiſdom*, *Jam.* 3. 15. *Fleſhly Wiſdom*, 2 *Cor.* 1. 12. and *the Wiſdom of the fleſh*, *Rom.* 8. 6, 7. that is, ſuch *Wiſdom* as unregenerate men are endued with: all whoſe wit and reaſon, as well as their will and affections, ſavours only of earthly things.

4. It is called, *Mans Wiſdom*, 1 *Cor.* 2. 4. And

5. *The wiſdom of the wiſe*, 1 *Cor.* 1. 19. And

6. *Wiſdom of words*, 1 *Cor.* 1. 17. and 2. 1. 4. that is, affected eloquence, or pompous and painted ſpeech, whereby carnal men uſe to ſhew forth their *carnal wiſdom*.

7. It is called, *Wiſdom of the world*: 1 *Cor.* 1. 20. and 2. 6. that is, ſuch underſtanding of divine things as men may attain unto, by vertue of natural wit, without the revelation of the Spirit: or, *the wiſdom of this world*, ſignifies the knowledge of things pertaining to the world; which *wiſdom* is fooliſhneſs, 1 *Cor.* 3. 19.

SECONDLY, Obſerve, that this evil, wicked and *Carnal Wiſdom* is threefold, *viz.* either

† 1. *Ironical*, and called *Wiſdom* by way of deriſion; as *Judg.* 5. 29. and 2 *Cor.* 11. 19. *Ezek.* 28. 3. *Thou art wiſer than Daniel*, &c. this he ſpeaketh by a *Sarcaſm*, or deriſion: for *Daniel* had declared notable ſigns of his *Wiſdom* in *Babylon*, when *Ezekiel* wrote this: and *verſ.* 12. *Thou art full of Wiſdom*, &c. in which words he derideth the vain opinion and confidence, that the *Tyrians* had in their riches, ſtrength and armies. Or

† 2. *Diabolical*; this *Wiſdom* is twofold: to wit, either

1. Inherent in the devil; for he hath ſtill the *Wiſdom* of an

an Angel, which is very great in all natural things, and cauſes; yea in ſpiritual things, in regard of the Theorical and doctrinal part; as, *the devils believe, and tremble*, *Jam.* 2. Or

II. Derived or flowing from the devil: of this kind is the *Wiſdom* of Sorcerers and Magicians, *Exod.* 7. 11. Or

† 3. *Carnal*: this *Wiſdom* is either *internal* or *external*.

Firſt, There is an *internal evil wiſdom*: as

I. Evil affections: *Rom.* 8. 6. *The Wiſdom of the fleſh is death*: where by *Wiſdom* is meant affection, Luſt and a deſire of ſin. And

II. Self-confidence; when men hide their counſels, and ſo craftily conceal their wicked plots, that inwardly they boaſt and rejoice, that they ſhall prevail, *Exod.* 1. 10. *Let us work wiſely.*

Secondly, There is an *external evil Wiſdom*: this is either

I. *Real*, and in works: this is twofold:

1. *Crafty*: now this falſe, crafty and lying *Wiſdom*, whereby men go about, and endeavour to deceive, over-reach, undermine, or ſupplant others, is diametrally oppoſite, yea an enemy unto Chriſtian ſimplicity, which muſt be without fraud or guile, *Exod.* 1. 10. *John* 1. 47. And

2. *Cruel*: this *Wiſdom* ſaith, *Mortui non mordent*, dead men cannot bite; and therefore it is good to kill. *Iriſh* men (ſome ſay) never think a man ſlain outright, till his head be off.

(Like the wild Iriſh, who never think one dead,
Till they can play at foot-ball with his head.)

And thieves never think themſelves ſafe, until he be killed, whom they have robbed; becauſe if he be once murdered, he cannot then accuſe them: whereas if he ſhould live, he might bring them to *Tyburn*. Or

II. There is an *external evil Wiſdom*, which is *verbal*, and in words, and may be called *arrogant wiſdom*: to wit, when men will undertake to judge of thoſe hidden and ſecret myſteries, which God hath reſerved unto himſelf; thinking themſelves *wiſe* enough to render a reaſon of all the

the Lords dealing with man. This indeed is that which is taxed and taught, *Rom.* 12. 3.

1. We must think soberly of our selves. Now we shall be sober, if we take not that upon us which we have not, nor brag of that which we have. 1 *Cor.* 4. 7.

2. We must not be *wise* above that which is convenient. In the *Greek* there is a most elegant *paronomasie*, in three words of like sound, ὑπερφρονεῖν, φρονεῖν and σωφρονεῖν, which cannot be expressed in any other language; whence the *Greek Scholiast* observes, that S. *Paul* sometimes useth choice figures of Rhetorick, to shew that he was not ignorant of that Art; and yet not over-frequently, that he might retain the simplicity and Majesty of his Apostolick stile.

THIRDLY, Observe the *Nature* of this *Wisdom*; namely, that it is very weak in divine things, 1 *Cor.* 3. 18, 19, 20. it is enmity against God, *Rom.* 8. 6, 7. and foolishness, 1 *Cor.* 1. 20. and therefore our faith stands not in the *wisdom of men*, 1 *Cor.* 2. 5. but in the power of God. Hence worldly *wise men* are hardly drawn to believe in Christ, *Joh.* 7. 48. and if they do they blush to confess him, *John* 12. 42. the reason hereof is, because the measure of a thing is that which contains the thing measured; and therefore what they cannot contain, comprehend and take up, they cannot measure and judge: the shallow shell of mans brain, cannot contain the Ocean of the Deity: the natural man cannot understand infinite and spiritual things; as God, his truth, and true Religion: and therefore cannot judge aright of them.

The Practical Part.

In this *Part* we have something to consider of by way of *Exprobration*, some by way of *Instruction*, and some by way of *Exhortation*.

† 1. Those are here to *blame*, who judge of Gods ways by mans *Wisdom*; though herein they should not lean to their own understanding, *Prov.* 3. 5. Hence some dispute against the *Mercy*, some against the *Wisdom*, and some against the *Justice*, of God.

First, Some thus dispute against Gods *Mercy*.

Object. 1.

Object. 1. If *Tyre* and *Sidon* had enjoyed the Goſpel, they would have believed.

Anſ. It is probable that after this, the Goſpel being ſent unto them, they were converted thereby.

Object. 2. If Chriſt would have come down from the Croſs, the Prieſts and Scribes would have believed: *Mark.* 15. 32.

Anſ. Thoſe who will not hear the word of Chriſt, will not believe though he riſe from the dead, *Luke* 16. 31.

Obj. 3. Why doth the Lord exerciſe his children with ſo many afflictions, tribulations and trials? doth God delight in the whipping and ſcourging of his children? *Ab optimo nil niſi bona*; can any thing but good come from the moſt good God? Were it not better for the Lord to lead his ſervants and people in pleaſant paths unto Heaven?

Anſ. Thoſe who thus object, underſtand not,

I. That theſe things make for Gods glory. And

II. For the augmentation of the ſweetneſs of good things, when enjoyed after evil. *Olim hæc meminiſſe juvabit.*

Secondly, Some thus diſpute againſt the *Wiſdom* of God.

Object. Fruſtra fit per plura, quod fieri poteſt per pauciora; why doth not the Lord call all his elected ones at the firſt hour? Why did he ſuffer *Paul* (being a choſen veſſel in the election of Grace) to diſhonour him ſo long? Why doth he permit wicked men to live ſo long, and to diſhonour his holy name ſo much?

Anſ. All theſe things make for Gods glory; that is,

1. The Converſion of *Paul* when a perſecuter, makes for the glory of Gods power and mercy. And

2. The permiſſion of reprobates is, for the declaration of his long-ſuffering and patience.

Thirdly, Some thus diſpute againſt the *Juſtice* of God.

Object. Why doth God damn thoſe to whom he hath not given power to work out their ſalvation? Why doth the Lord ſuffer his ſervants to be ſpiritually weak, when he can make them ſtrong?

Anſ. God doth all things for his own glory, *Prov.* 16. 4.

and

and therefore he hath mercy on whom he will, and whom he will he hardens; *Rom.* 9. 15. 18. and what he doth, he doth juſtly, *Rom.* 9. 14. he having that ſame power over all, that the Potter hath over the clay, *Rom.* 9. 20, 21, 22. Yea we are injurious to God, in taxing him for what we do our ſelves: *e. g.*

1. We kill *Sheep* and *Oxen* for their fels, fleeces and fleſh.

2. We kill *Birds*, *Hares*, *Deer*, *Bears*, &c. for our pleaſure in hunting and hawking; and yet they are innocent creatures, and were not made by us. And

3. We make veſſels and utenſils to break, and for diſhonourable uſes; and may not the Lord do thus? I now conclude this, that the *Wiſdom* of the fleſh is fooliſhneſs, with one inſtance taken from *Periander*, one of the *ſeven wiſe men of Greece*; who

I. Slew his wife *Lyſides*, for a ſtrumpets ſake. And

II. He lay with his mother *Cratea* wittingly.

III. *Cum uxore mortua rem habuit.* And

IV. He committed many cruel acts.

†II. From, concerning, or in regard of *Carnal Wiſdom*, we may learn theſe three Leſſons.

FIRST, That it is dangerous to have an opinion of *Self-wiſdom*: *Prov.* 3. 7. and 26. 12. *Iſa.* 5. 21. and 1 *Cor.* 8. 2. and 3. 18. For

I. Our own eye will quickly deceive us, and we ſhall be too partial in our own cauſe; for every mans way ſeems good in his own eyes.

II. True *Wiſdom* doth teach us, to acknowledge our ignorance; as *Socrates* ſaid, *Hoc unum ſcio*, This only I know, that I know nothing: and *Capnio* knew all things the firſt year he came to *Athens*; the ſecond year he doubted of many things; but the third he ſaid, he knew nothing at all.

III. The end of *Wiſdom* and knowledge is not, that we may boaſt thereof, but that we may learn to imitate and practiſe what we know.

SECONDLY, We may here *learn* that the *Wiſdom* of the fleſh is an enemy to regeneration: *Rom.* 8. 6, 7. and 1 *Cor.* 1. 26. and 3. 18. Now if it be demanded, whether all *Wiſdom* as an impediment to faith, and an enemy to the new birth, be condemned or not?

I an-

I anſwer, no; for *Wiſdom* is manifold.

I. Some ſay, that there is a five-fold *Wiſdom*; *viz.* *Natural*, *Moral*, *Political*, *Diabolical*, and *Spiritual*.

II. Some ſay, that there is a double *Wiſdom*; *viz.*

1. Honeſt and harmleſs. And

2. Crafty and fraudulent, which conſiſts in diſſimulation and counterfeiting; but this cannot be called *Wiſdom* properly, being neither *Phariſaical*, not *Philoſophical Wiſdom*.

III. *Wiſdom* indeed is twofold: *viz.*

1. *Spiritual* and *Divine*, which comes from God above. And

2. *Carnal* and *Humane* or *Natural*, which conſiſts partly in a natural towardlineſs, and ripeneſs of wit; and partly in an artificial acquiſition by ſtudy and knowledge. But of this *wiſdom* in the next *Paragraph*.

THIRDLY, We may *learn* that carnal Underſtanding and *Wiſdom* is condemned of fooliſhneſs with God; or the *wiſdom* of the world proves folly. Cruelty is forbidden, courage is commanded: we may partake the good of the *Lion*, but not the evil of the *Lion*. It was and is a groſs miſtake of *Nicholas* the *Florentine*, that thoſe properties of the *Dove*, to be without gall and guile, have been the bane of *Chriſtendom*, whileſt the enemies thereof have taken advantage of their ſimplicity, to enſnare them, and of their pity to devour them. Indeed, imprudent ſimplicity, and cowardly pity may diſadvantage the prudent, but not the couragious; yea ſincerity in the end will overcome infidelity, and pity will triumph over cruelty. None ever dealt more plainly than Chriſt, none was dealt withal more deceitfully; none uſed more pity, none was uſed more cruelly; but what was the iſſue? He proved the *wiſdom* of his enemies, plain folly; and their fury turned to his greater glory.

——*Sapientia prima, Stultitiâ caruiſſe.* *Horat. Ep.* 1.

There was never any crafty *wit*, that was not unto himſelf a ſnare; nor cruel heart, whoſe hands did not give himſelf the deadlieſt wounds in the concluſion. Dove-like ſimplicity is not folly; neither is the *Wiſdom* of the world the true *Wiſdom*; *Iſa.* 29. 14. and 1 *Cor.* 1. 20. and 3. 18. For

I. This

I. This worldly *wiſdom* can neither diſcern between things that are more excellent. Nor

II. Can provide for the ſoul; and therefore the fear of God is true *wiſdom*, and other things are but fooliſh, and as ſuch condemned; that is,

Firſt, The judgment of the worldling is but fooliſh, *Pſal.* 14. 1, 2. And

Secondly, His prayer is but fooliſh, *Eccleſ.* 4. 17. And

Thirdly, His hope is but fooliſh, *Mat.* 7. 25. And

Fourthly, His obedience is but fooliſh: as we ſee by the fooliſh Virgins, *Mat.* 22. 5. And therefore

1. We muſt not walk as fools, but as *wiſe men*, *Eccleſ.* 5. 16.

2. We muſt not preſume of humane *wiſdom*, or of our own Prudence, *Rom.* 12. 16. For that will not avail us at all (if alone) unto Salvation.

3. We muſt not deſpiſe the ſimple ones of the world, if they be pious and prudent in obedience; for ſuch fools are better and wiſer than the wiſeſt of the world.

4. We muſt labour to acquire and procure godly *Wiſdom*, *Joh.* 17. 3. *Coloſ.* 3. 16. *Jam.* 3. 17.

5. We muſt not acquieſce in our own judgment; that is, neither

I. In judging of felicity, or, what happineſs is; becauſe our carnal *wiſdom* will teach us

1. That the rich are happy; whereas indeed it is the righteous, *Luke* 12. 21. and 1 *Tim.* 6. 18. And

2. That gain is godlineſs; whereas godlineſs is gain. Neither

II. Let us rely upon our own judgment, in judging of Religion: for carnal reaſon underſtands nothing but that which is profitable; whence Religion is made an handmaid to gain and reaſon.

†III. In regard of *Carnal Wiſdom*, it is our duty, or required of us, to take heed thereof. Three things we have here carefully to conſider of, *viz.*

Firſt, Why we muſt beware thereof: namely, for theſe two reaſons.

I. Becauſe in faith, and matters of Religion, it makes men curious, and puts them upon the ſearch of curious and ſecret things, rather than profitable: yea makes them to doubt of the promiſes, 2 *Pet.* 3. 4. And

II. Becauſe

II. Becauſe in obedience and converſation

1. It is oppoſite to God, and cannot be ſubject unto him, *Rom.* 8. 6, 7. And

2. It makes men run mad after ſin, *Jer.* 4. 22. *Jam.* 3. 14, 15. becauſe it cannot patronize and defend it. And

3. It excuſeth thoſe faults which it cannot defend. Iſa. 30. 1.

Secondly, Obſerve what the *Fruits* and *Effects* of *Carnal Wiſdom* are; namely, theſe three:

I. Blaſphemous thoughts againſt God.

II. Injurious dealing with others. And

III. High conceits of a mans ſelf. Theſe three are moſt clearly confirmed from *Ezek.* 28. 4, 5, 6, 7, 12, 17.

Thirdly, Obſerve what the *Evils* of *Carnal* and *Worldly Wiſdom* are; namely, *Malum vel eſt Culpæ vel Pœnæ*: Evil is twofold, of Sin and Puniſhment; and both theſe come from *Carnal Wiſdom.*

¶ I. There are ſome Evils of Sin which come from *Carnal Wiſdom*: as,

I. It is the cauſe oft-times of raiſing, and waging unjuſt Wars: for (as one ſaith) the only mother of extream miſchief, and firſt original of unjuſt and injurious Wars, was *Worldly Wiſdom.*

II. It makes men comply with perſons, occaſions and times, more than Chriſtianity or a good Conſcience will permit. *Plutarch* ſaith of *Alcibiades*, whereſoever he was, and in what Countrey ſoever he ſojourned, he could by his *Wiſdom* eaſily frame himſelf to the manners of that people. Such another was *Marcus Antonius*; for at *Rome* he would live like a *Roman*, and would ſeem a right Senator; but in *Ægypt* none more licentious.

III. In general: *Carnal Wiſdom* often perſwades us amiſs, *Prov.* 1. 21. *Rom.* 1. 21. For,

1. *Carnal Wiſdom* doth not underſtand, neither can take up ſpiritual things, 1 *Cor.* 2. 14.

2. Thoſe ſpiritual things which *Carnal Wiſdom* underſtands, ſhe approves not of, they being fooliſhneſs unto her, 1 *Cor.* 1. 18. & 2. 14.

3. *Carnal Wiſdom* ſeeks help, ſuccour, and ſafeguard, either in her ſelf, or the earth, or in theſe preſent things, and not from God: but the godly contrarily, *Pſal.* 11. 1. & 16. 8. & 23. 4. & 73. 25, 28. And therefore the beſt

and truest *Wisdom*, is to deny our own *Wisdom*, *Psal.* 121. 1. & 125.

¶ II. There are some Evils of Punishment, which come from *Carnal*, and *Worldly Wisdom*. For

I. God takes such *Wise men* in their own craftiness, *Job* 5. 13. & 1 *Cor.* 3. 19. And

II. God will destroy the *Wisdom* of the wise, 1 *Cor.* 1. 19. And

III. God will make such *Wisdom* foolishness, 1 *Cor.* 1. 20. And

IV. God hath chosen the foolish things of the world to confound the *wise*, 1 *Cor.* 1. 27. Thus much for the *Practical part of carnal and worldly Wisdom.*

The Polemical Part.

Concerning *Wisdom* these two things are controverted.

1. Whether *Wisdom* be good or evil?

2. Whether it be good or evil, *Alta sapere*?

Qu. 1. Whether is *Wisdom* good or evil?

Answ. Concerning *Wisdom*, the Scripture indeed seem to speak contrarily: for *Isaias* condemns it, and *Solomon* commends it.

First, The Prophet *Esay*, Chap. 5. 21. saith, *Wo to the wise*. Now for the right understanding of these words, I will briefly propound and resolve three doubts, *viz.*

Doubt 1. Is *Wisdom* evil, that the Prophet there saith *Wo to the wise*?

Ans. Certainly no: for it is so far from being evil, that as the principal good it is first to be sought, lest through ignorance we should erre, *Prov.* 1. 20. & 9. 1, 2.

Doubt 2. Why then doth not the Prophet say, Wo to the proud, to lovers of themselves, to self-conceited persons, and to those who are falsly opinionated of their own *wisdom*, rather than, *Wo to the wise*?

Ans. The Prophet doth this to show, that there is a sort of *Wisdom* which we must beware of. For there is a *wisdom* of the flesh, and of the spirit, *Rom.* 8. 6. a superior and infernal *wisdom*, *Jam.* 3. 14. a *wisdom* which leads unto good, *Rom.* 16. 19. and a *wisdom* which leads unto evil, *Jer.* 4. 22. and therefore *worldly wisdom* as evil is to be avoided, *Rom.* 8. 7, 8. For

I. T

I. The Lord thinks this *wiſdom* fooliſhneſs, 1 *Cor.* 3.19. And

II. Threatens to overthrow it, *Iſa.* 29.14. & 44.25. And

III. Doth it indeed, *Job* 5. 3. *Rom.* 1.22. *Exod.* 1.10. becauſe, *Non benè conveniunt*, Reaſon and Religion, a Linſy-woolſy garment, an *Ox* and an *Aſs*, God and Belial, the *Ark* and *Dagon*, Light and Darkneſs, Iron and Clay, do not well agree together, 1 *Cor.* 1.18, 25.

Doubt 3. What *wiſdom* doth the Prophet *Eſay* there condemn?

Anſ. That which a man hath in his own eyes, in his own opinion. *Wo unto them who are wiſe in their own eyes, and prudent in their own ſight*, Iſa. 5. 21. where he teacheth us, Not to lean too much to our own judgement, *Prov.* 3. 5. 7. and that

1. Becauſe it will make us ſtop our ears againſt the truth, and counſel of the Word, *Prov.* 26. 12. And

2. Becauſe it makes men violent, *Prov.* 12.15. & 17.12.

Secondly, *Solomon* highly commends *wiſdom*; ſaying, *The Wiſe man fears and departs from evil*, Prov. 14. 16. and, *Bleſſed is he who finds wiſdom*, Prov. 3.13. becauſe ſhe is of moſt precious eſteem, *Job* 28. 28. *Prov.* 2. 3. 8. 11. *Eccleſ.* 2. 13. Now for the reconciling of *Solomon* who commends, and of *Eſay* who ſeems to condemn *wiſdom*, obſerve, that there is a double *Wiſdom*, viz.

I. *Divine*; this is praiſed by *Solomon*, and deſcribed by S. *James*, 3. 17. *Flumen ex Eden in partes quatuor diviſum, ſignificat quatuor virtutes. Prudentia contemplationem veritatis*, &c. *Auguſt. de grat. con. Manich.* 2. 10. *Eſt fons vitæ, fons ſpiritualis gratiæ, fons virtutum cæterarum, ad vitam æternam. Ambroſ. de Parad.* ca. 3. *Wiſdom* is the fountain of Life, ſpiritual grace, yea of all vertues neceſſary unto ſalvation. Therefore this *Wiſdom* is not condemned, or accounted as evil.

II. There is a *Wiſdom* which is *Humane* and *Carnal*, or, the *Wiſdom* of the fleſh: this doth not commend us to God, but is condemned by God; and of this the Prophet *Eſay* ſpeaks.

Object. *Humane Wiſdom* and *Prudence* is both commended and commanded, *Math.* 10. 16. *Be wiſe as Serpents.* Yea *Solon, Lycurgus, Thales, Socrates*, and divers others,

are highly extolled for their *wisdom*. As *Plutarch* saith of *Fabius* and *Marcellus*, that they were *Gladius & Clypeus reipublicæ*, so we may say, that *Wisdom* is both the sword and buckler of the Common-wealth. Besides *Wisemen* have spoken many things of God, and that well: as *Hermes*, the *Sibyls*, *Plato*, *Seneca*, and divers others: yea even *humane wisdom* was given by God unto *Solomon* as a great blessing: how then can it be evil?

Ans. *Wisdom* and *Prudence* is either,

First, *Natural*: this sort of *wisdom* *Solomon* exceeded in. Or,

Secondly, *Philosophical*: This is either,

I. *Moral*, teaching vertues: in this sort of *wisdom*, *Socrates*, *Plato*, and *Aristotle* were very famous. Or

II. *Political*: this is twofold, *viz.*

1. That which consists in feigning, counterfeiting, dissembling and supplanting. Or,

2. Sincere, which consists in governing, preserving, and the like. To conclude this first controversie, I will lay down two *Positions*, as undoubted truths, *viz.*

I. Crafty and deceitful *wisdom* is odious and abominable unto God.

II. Humane *wisdom* is unable, and too too weak to acquire salvation.

Qu. II. Whether is it lawful, *Alta sapere*, to be *wise* in high things or not?

Ans. I. The Scripture herein seems to speak contrarily. For,

1. In *Coloss.* 3. 2. it is said, *Sapite ea quæ sursum sunt, be wise in the things which are above.*

2. In *Rom.* 12. 16. it is said, *Non alta sapientes, be not wise in high things.*

Ans. II. There is no true contradiction in those places; for in the former, *to be wise in those things which are above*, is so to contemplate and meditate of Heaven and Heavenly things, that though our bodies be on earth, yet our hearts may be in Heaven: And in the latter, *Altum sapere*, either signifies to be proud of, or puft up by knowledge, or, to desire to know those things which are not lawfull, or expedient to be known. Now here the Rule is, *Non plus sapere, quàm oportet sapere, sed sapere ad sobrietatem: Let no man presume to understand above that which is meet to understand;*

ſtand; but that he underſtand according to ſobriety, Rom. 12. 3. In thoſe words we are forbidden two things:

1. ὑπερφροσυνὴ, or ὑπερφρονεῖν, to be *wiſe*, or underſtand, *ſupra modum*, above meaſure.

2. παραφροσυνὴ, or παραφρονεῖν, to be *wiſe*, or underſtand, *Præter id*, above that which he ought to underſtand.

Firſt, concerning ὑπερφροσυνὴ, or ὑπερφρονεῖν, we may obſerve theſe ſix things.

I. The Apoſtle being about to teach unto, and admoniſh them of great and high things, makes way for his doctrine, by removing wordly *wiſdom* out of the way, and by teaching true *wiſdom*.

II. A man is ſaid to be *wiſe ſupra modum*, above meaſure, when he aims at too high things, and reacheth at things above his reach; as *Adam* and *Eve* did, when they deſired to be as God, *Gen.* 3. and as *Lucifer* who preſumed to ſeat himſelf in Gods throne, *Jude* 6.

III. This *wiſdom* is called φιλαυτία, ſelf-love, and ſelf-conceitedneſs, *Rom.* 11. 20. *Prov.* 3. 7. & 26. 12. *Joh.* 9. 41.

IV. This *wiſdom* ſeldom goes unpuniſhed: as *Uzzah* was ſtricken dead for ſtaying the Ark, 2 *Sam.* 6. 7. and *Heliodorus* ſcourged for entring into the Holy of Holies, 2 *Mach.* 3. 24.

V. Hence came theſe Proverbs: *Noli altè ſapere*; *Ne quid nimis*; *Tuo te pede metire.*

VI. Such as this is the *wiſdom* of thoſe, who deny the Scriptures, and who will undertake to Preach and expound the Scriptures, being ignorant both of tongues and arts.

Secondly, Concerning παραφροσυνὴ, or, παραφρονεῖν, obſerve, that this is when we underſtand *Aliena*, things beſides what we ought to underſtand. Now theſe are of two ſorts: *viz.*

1. Some things are *Aliena*, ſtrangers from the Goſpel.

2. Some things are *Aliena*, ſtrangers from us.

I. The *wiſdom* of the world is *Alienum*, a ſtranger from the Goſpel. Hence,

1. The Goſpel condemns this *wiſdom*, Rom. 8. 6, 7. & 1 *Cor.* 2. 14. & 1 *Cor.* 1. 10. 22. 26, 27. And

2. This *worldly wisdom* condemns the Gospel, *Gal.* 5. 11; & 1 *Cor.* 1. 18, 21. And

3. The nature of this *worldly wisdom* is, to teach what pleaseth it self, not what is consonant to the Word of God, *Levit.* 10. 1, 2.

II. Some things are *Aliena*, strangers from us; these are of two sorts, *viz.*

1. Such things as are unprofitable for or unto us; as when with *Martha*, we busie our selves about many things, and neglect that one thing which is most needfull for us. And

2. Such things as are too high for us: this is the sin of curiosity; as when we busie our selves about unnecessary things, and neglect those which are necessary. *Protagoras* wrote a book, *De gestis inferorum*: the *Papists* have many strange fictions of Heaven, Hell, and Purgatory. *Augustin* being asked what God did before the creation of the world? answered, *Fecit gehennam curiosis*, he made Hell for such curious ones. Hence came the Proverb, *De Deo credendum, non inquirendum. Empedocles* by going too near to *Ætna*, and *Pliny* by searching too narrowly into the secrets of *Mount Volusius*, were destroyed. *Phaeton* by presuming to guide the Chariot of the Sun, was struck dead: and *Icarus* by presuming to flie was drowned. Hence came those Proverbs, *Ne ultra columnas Herculem*; *Ne Sutor ultra crepidas*: *Quæ supra nos nihil ad nos.* Thus much for *Carnal* and *Worldly wisdom.*

Paragraph III. *Of good and Commendable Wisdom.*

In this *Section* we have some things to consider of by way of *Explication*, and some by way of *Application.*

¶ I. Concerning, good, lawfull, commendable, and warrantable *Wisdom*, we have these five things to observe, or consider of.

† 1. The *Division* thereof. Note here that *Humane Wisdom* may be considered of: either

I. As it is infected, poisoned, and corrupted by Sathan; and so it is evil, and unlawfull; as was proved in the preceding *Paragraph.* Or,

II. As

II. As it is a natural faculty, and humane underſtanding: and as ſuch may be called *Good*. Now this is either *private* or *publique*.

Firſt, There is a good, lawfull, laudable *Humane Wiſdom*, which is *private*; whereby a man *wiſely* orders and manages his converſation, and Life. This *private wiſdom* is in all threefold: *viz.*

I. *Extraordinary*; as *Wiſdom* to expound dreams, viſions, and the like, *Dan.* 2. 20, 21, 23. & 5. 11, 14. And

II. *Accidental*; it is a Proverb among the French, *Et qui par ſon peril eſt ſage, Celuy eſt ſage mal heureux*: he who is wiſe by his own folly, may be called unhappy wiſe. And

III. *Ordinary*; to wit, *wiſdom* acquired by ſtudy, experience, and practice. This again is threefold: for it either belongs

1. To Arts and Sciences; as *Matth.* 2. 1. *Acts* 7. 22. This *wiſdom* is common both to good and bad men. Or

2. To Crafts and Callings; as *Exod.* 20. 3. & 35. 10. Or,

3. To Vertues, and is called *Moral wiſdom*: which in general makes a wiſe practick man, *Matth.* 10. 16.

Secondly, There is a good and laudable *Humane Wiſdom*, which is *publique*; and is fourfold.

1. *Eccleſiaſtical*; this *wiſdom* makes a man a good Governour in, or over the Church, and flock of Chriſt, committed to his feeding, care, and charge. And

2. *Oeconomical*, or, *Domeſtical*: this *wiſdom* makes a man a wiſe Houſholder. And

3. *Martial*, or *Military*: this *wiſdom* makes a man a good Captain, or Commander.

4. *Political*; this is twofold, *viz.*

I. *Regal* and *Supream*; this *wiſdom* makes a wiſe King. And

II. *Legal* and *Subordinate*; this makes a wiſe Stateſman. In this *Political wiſdom* obſerve three things.

1. That ſometimes it is abuſed; as it was by *Achitophel*, and is daily in all States, by Stateſmen, Politicians and Machivilians, *Prov.* 21. 30.

2. That ſometimes it is well uſed, as 1 *King.* 3. 28. *They ſaw the wiſdom of God was in him to do juſtice*, 2 Sam. 23. 8.

3. That to the true and right uſing of *Political wiſdom*

is required the knowledge of God, as *Prov.* 8. 12. *I wisdom dwell with prudence, and I find forth knowledge and counsel*: As if the Holy Ghost should say, Except a man have *wisdom*, which is the true knowledge of God, he can neither be prudent, nor a good Counsellor.

† 2. Observe, which the chief *Parts* and *Points* of *wisdom* are; namely,

I. *Solomon*, and his Kingly Father *David* say, That the first degree of true *wisdom* is, a holy fear of God, *Psal.* 111. 10. *Prov.* 9. 10.

II. *Wilson* in his *Art of Rhetorick*, pag. 16. *b.* saith, The chief parts of *Wisdom* are these three:

1. Memory, which calleth to minde those things which were done heretofore, and by a former remembrance getteth an after-wit, and learneth to avoid deceit.

2. Understanding, which seeth things presently done, and perceiveth what is in them, weighing and debating them, untill the mind be fully contented and satisfied.

3. Fore-sight, which is a gathering by conjectures, what shall happen, and a perceiving of things to come, before they do come.

III. *Aristotle Laert. l.* 5. saith, *Tria ad parandam sapientiam potissimum necessaria, Naturam, doctrinam, & exercitationem*; Nature, Learning, and Exercise or use are the most necessary things unto true *wisdom*.

IV. The *Latine Orator* saith, *Primus ad sapientiam gradus, est seipsum noscere; quod ut omnium difficillimum est, ità longe utilissimum*: the first step unto *wisdom* is, to know our selves, which is not more hard than profitable.

V. *Lactantius* saith, the chief points of *wisdom* are these two:

1. To discern that which is false.

2. To know that which is true: I may say of these five particulars. *Quæ non prosunt singula, juncta juvant*, If one of them satisfie not the doubt, all together will.

† 3. Observe, whereabout *good Wisdom* is conversant: namely,

First, Some say, (I affirm it not as a truth) that as in a living creature, the first and chiefest part is the head, the second the breast, and the third the secret parts; and as in the Soul, the first and chiefest part is rational, the second irascible, and the third concupiscible: so *Wisdom* is the

first

first and chiefest vertue (to wit, of the three last Cardinal Vertues) and it is conversant about the head, and the rational part of the Soul: the second is *Fortitude*, which doth establish the heart, and is busied about anger; and the third is *Temperance*, which is conversant about the concupiscible faculty. *Phil. Jud. li.* 1. *Leg. allegor.* So that as Gold is the most precious among metals, so is *Wisdom* among Vertues, that is, it excelleth Fortitude and Temperance.

Secondly, In general again, As the Sight is conversant about all things visible, and the Hearing about all things audible; so *Wisdom* is conversant about all kind of beings and essences. *Pythagor. apud Stob. Serm. de virt. Geometria, Arithmetica, reliquaque in speculatione sita, & scientiæ sunt, & circa entia versantur: at Sapientia circa omnia genera entium. Etenim occupata est sapientia circa omnia quæ sunt, ceu visus circa omnia visibilia, & auditus circa omnia audibilia.* So *Senec. Epist.* 71. *Sapientia res trahit, non verba, de divinis humanisque cogitat, de præteritis, de caducis, de æternis, de tempore.*

Thirdly, *Wisdom* is conversant about Herbs, Plants, and the natures of them. God gave *Wisdom* to *Solomon*, to dispute of all Herbs and Plants, even from the Cedars in *Lebanon*, to the *Pellitory* root that groweth out of the wall.

Fourthly, *Wisdom* is conversant about *Military* and *Martial* affairs. Men praised the prudence of *Fabius*, because he broke the point of Fortune, and hindred the advancement of *Hanibal* by delay, by shunning to engage with him in fight, and by attending his advantage. When *Cæsar* took upon him the government of the *Gauls*, he waged war there ten years, guided by unspeakable *prudence* which was accompanyed with so much diligence, that by his *wisdom* and endeavour, he subdued 300. Nations, took 8000 Towns, and in many battels discomfited 3000000 men. *Eutropius.*

Fifthly, *Wisdom* is conversant about Government, Whether,

I. *Ecclesiastical*, in well ruling and governing both National Churches, and Parochial Congregations. Or

II. *Domestical*, in well ordering of a family, both in regard of Wife, Children, Servants, and Estate. Or,

III. *Political*,

III. *Political*, in well ruling and governing Kingdoms and Common-wealths. Note here, *Wiſdom* is converſant about the rule and government of Kingdoms and Common-wealths, two manner of wayes, *viz.*

1. For the obtaining thereof, or attaining thereunto. *Julius Cæſar* the firſt *Roman Emperour*, by his *Wiſdom* and *Prudence* prepared his way to ſo great a Monarchy, by reconciling together *Pompey* and *Caſſius*, two of the greateſt *Roman Senators*, by whoſe favour he obtained afterwards the dignity of Conſulſhip, *Plutarch. Suetonius* writing of the foreſaid *Cæſar* ſaith, He gloried in his good fortunes, but the bringing of his great enterpriſes to paſs, was by his *wiſdom* and experience in the affairs he undertook. *Philip* of *Macedon* being in hoſtage three years together, learned ſo much *wiſdom* of *Epaminondas*, that thereby he got into his hands the Monarchy of all *Greece*, and a great part of *Aſia*. *Curtius*. And

2. For the juſt and right Adminiſtration thereof. *Solon* with the knowledge of *wiſdom* governed the *Athenians*, *Lycurgus* the *Lacedemonians*, and *Parmenides* the *Eleati*, *Romulus* the firſt King, and founder of the City of *Rome*, choſe 100. of the eldeſt and *wiſeſt* in the ſame Countrey, by whoſe *wiſdom* he willed it ſhould be governed. *Patritius*. *Tully* (in *Prolog. Rhet.* 1.) to this purpoſe ſaith, *Ad Rempublicam plurima commoda veniunt, ſi moderatrix omnium rerum præſtò eſt ſapientia, hinc ad ipſos, qui eam adepti ſunt, laus, honor, dignitas, confluere debent; in hac enim excolenda, ſita eſt vitæ honeſtas, & in negligenda turpitudo.* *Wiſdom* in government procures honour to the Ruler, and profit to the Ruled. Hence *Moſes* ſaith, *Deut.* 1. 13. *Bring men of wiſdom and underſtanding, and knowledge among your Tribes, and I will make them Rulers over you.* As he ſhould not take a *Lute* in his hand, who is ignorant in or of Muſick; ſo he ſhould not take Rule and Soveraignty upon him, who is not endued with *wiſdom* and *prudence*. As the *Cyclops* having his eye thruſt out, ſtretched out his hands hither and thither without any certain aim: ſo a great King, or mighty Potentate, who wants *wiſdom* and *prudence*, undertaketh all his affairs with great hurly burly, and without any judgement.

† 4. Obſerve, that the *Wiſdom* and *Prudence* of Princes and Rulers conſiſts in theſe four things.

I. In

I. In providing for the publique Worſhip of God. 2 *Chron.* 2. 12. *Ezra* 7. 25. And

II. In carrying themſelves according to the dignity of their high and honourable calling, 2 *Chron.* 2. 12. And

III. In *wiſe* and *prudent* ſpeeches, 2 *Chron.* 9. 3. 6. 23. And

IV. In the Adminiſtration of Juſtice, and juſt Judgements, 1 *King.* 3. 28. *Prov.* 10. 26.

† 5. Obſerve, wherein true and *good Wiſdom* conſiſts; namely,

Firſt, *Bonaventure* ſaith, *Sapientia in cognitione, & affectione æternorum conſiſtit.* *Wiſdom* conſiſts in the knowledge of and love unto ſpiritual things.

Secondly, Some ſay, *Wiſdom* conſiſts in theſe three things.

I. To deliberate }
II. To reſolve } well.
III. To execute }

Thirdly, *Antonius* (*in vita ſua*) ſaith, *Wiſdom* conſiſteth in theſe three things:

I. To behave our ſelves well towards God; this is done by the mortification of our paſſions.

II. To behave our ſelves well with men; this is done by bearing with them, forbearing of them, and doing good unto them. And then

III. To have our ears prepared, to hear our ſelves evil ſpoken of.

Fourthly, The Scripture ſaith, that *true wiſdom* conſiſts in theſe five things:

I. In juſtifying God in all his Judgements, and acknowledging that we have deſerved double of what we feel, *Job* 11. 6. And

II. In a holy fear of God, *Pſal.* 111. 10. And

III. In hearing, and bearing threatnings as from God, *Mic.* 6. 9. *The Lords voice crieth unto the City, and the man of wiſdom ſhall ſee thy Name, &c.* That is, when God ſpeaketh to any City or Nation, the godly will acknowledge his Majeſty, and conſider, not the mortal man who bringeth the threatning, but God who ſendeth it. And

IV. In hearing, and obeying the Word, Will and Law of God, *Deut.* 4. 6. *Prima ſapientia eſt vita laudabilis, & apud Deum pura mens, per quam puri puro jungantur.* *Nazianz. in Apolog.* And

V. *Wiſ-*

V. *Wisdom* consists, in adhering and cleaving unto God, and resting upon him, *Hos.* 14. 10. Thus much for the *Doctrinal Part.*

¶ II. Concerning the *Applicative part* of *good Wisdom*, we have some things to consider of by way of *Instruction*, some by way of *Exhortation.*

¶ I. From, concerning, or in regard of *good Humane Wisdom*, we may *learn* these two *Lessons.*

† 1. That two things a man cannot do by his *Wisdom*: viz.

I. Not make the *Hawk* flie, *Job* 39. 29. And

II. Not know God in the *Wisdom* of God, 1 *Cor.* 1. 21.

† 2. We may *learn*, that no *Humane Wisdom* at all, can bring us to the knowledge of God or Christ. For

I. There is no need of *Humane Wisdom* for the learning of Christ, but there is a necessity of Divine Faith. 'He who desires to come by Christ unto glory, must labour for Faith, not *Humane Wisdom*; for the simple ones of the world may be saved; and therefore *Humane Wisdom* is not necessary: but without Faith none can be saved, and therefore Faith is simply necessary.

II. *Humane Wisdom* only understands, perceives, and takes up humane things, and not divine, 1 *Cor.* 2. 14. for flesh and blood cannot reveal spiritual things unto us, *Math.* 16. 17. But the knowledge of God and Christ is *true wisdom*, Joh. 17. 3. And therefore *humane wisdom* cannot bring us to the knowledge of God, or Christ, or the Gospel. The *Philosophers* understood something of the Creation of the World, of the immortality of the Soul, and of the dignity and excellency of the minde; but they were wholly ignorant of the fall of *Adam*, of the sacrifice of Christ for sin, and the like Theological truths; wherefore unto the knowledge of Divinity more than *humane wisdom* is requisite.

III. *Humane Wisdom* makes men proud and puffs them up, 1 *Tim.* 3. 6. but those who would be saved must be humble, and learn to deny themselves, *Matth.* 15. 24. And therefore *humane wisdom* is so far from bringing us to Heaven, that it is a means to debar, and keep us from thence, as follows by and by.

IV. *Humane Wisdom* makes men more indocible of spiritual things. Those who are great Scholars in humane

Learning,

Learning, are ashamed to be taught Divine Lessons of those who are inferiour to them in knowledge; and therefore in this regard also, *humane wisdom* doth rather hinder us from, than help and further us to eternal life.

¶ II. The *Duties* required in regard of *good Wisdom*, do either respect and concern *Rulers* in particular, or *All* in general.

I. These five things are required of Kings, Princes, and Magistrates, in regard of *Wisdom*.

1. To beg *wisdom* earnestly of God, 2 *Chron.* 1. 10. And

2. To exercise their *wisdom* in the administration of Justice and Judgement, 1 *King.* 2. 6. & 3. 28. & 2 *Chron.* 9. 5. And

3. To speak of, and utter *wisdom* to their servants, people, and strangers, when they commune with them, 1 *King.* 4. 34. & 10. 6. & 2 *Chron.* 9. 7. And

4. To shew their *wisdom* in promoting Gods Worship and service, *Ezra* 7. 25. And

5. To teach *wisdom* to inferiour and subordinate Magistrates, *Psal.* 105. 22.

II. The *Duties* required of *All* in regard of *Wisdom*, are either *Affirmative*, or *Negative*.

First, The *Affirmative Duties* are these two:

1. To bless God for the *wisdom* and *prudence* of their Princes and Rulers, when they are prudent and wise, 2 *Chron.* 2. 12. And

2. To labour for *good* and *true Wisdom*. Two things are here considerable, *viz.* the *Impediments* and *Helps*.

I. The *Impediments* of *good Wisdom* are these three.

1. Love of Women, or subjection unto them. *Marcus Aurelius* saith, It is not possible for that man to obtain *wisdom* and knowledge, who is in bondage to a woman. And

2. Love of folly, and natural ignorance. *Qui se diligit stultum, non proficiet ad sapientiam, nec fiet quisque qualis esse cupit, nisi oderit qualis est. August. de verit. relig.* He who loves folly will never be *wise*; and he will never have that *wisdom* which he should, who doth not hate the ignorance that he hath. And

3. Self-conceitedness is a main *impediment* of *wisdom*. Seneca saith, *Multos pervenire potuisse ad sapientiam, nisi eò se perveniisse putarent.* Many might have attained to *wisdom*,

dom, but that they think they have attained it already; *Intus existens prohibet alienum*; that which is already within, forbids the receiving of any more. The heart may be so full with a conceit, that it will sooner burst than receive any more. It is impossible, that ever he should be *wise*, who thinks himself *wise* enough already: It is impossible for him to learn, who conceits his Learning to be already great enough. *Ad veram sapientiam pervenire non possunt, qui falsæ suæ sapientiæ fiducia decipiunt. Greg. in mor.* They therefore who would grow in *wisdom*, must say with *Socrates*, *Hos unum scio, me nihil scire*; I know this one thing, that I know nothing.

II. The *Helps* unto *good Wisdom* are either

1. False, as the tree of knowledge, *Gen.* 3. 6. Or

2. True: now these *Helps* are either *Natural* and *Humane*, or *Spiritual*.

† 1. The *Humane* and *Natural Helps* are these eight.

1. Learning and study, for it is hard to be *wise* without them.

Totius prudentiæ compendium in Literis continetur. Si respublica regenda est, si prælia committenda sunt, si castra mutanda, si machinæ erigendæ, si renovandi aggeres, si propugnacula facienda, si militiæ cultus, si reverentia Legum, si finitimarum gentium amicitiæ sunt servandæ, Libri hæc omnia erudiunt ad perfectum. Princeps quidem sine literis est navis sine remige, & volucris sine pennis. Pet. Ravis. in quadam Epist.

2. Years and old age are a great *help* unto *wisdom*, *Job* 12. 12. & 32. 7. And

3. Good Tutors and Instruction, *Prov.* 9. 9. & 21. 11. *Give admonition to the wise, and he will be the wiser. Alexander Severus* was a very wise Prince, which he attained unto, by the counsel, pains, and instructions of that learned Lawyer *Ulpianus*; so that it appears that good Instruction and Instructors are *Helps* both to get *wisdom*, and to encrease it.

4. Sometimes the punishment of others is a *Help* unto *wisdom*; as *Prov.* 21. 11. *When the scorner is punished, the foolish is wise*; so 19. 25. that is, the simple and ignorant learn, when they see the wicked punished. And

5. Sometimes gentle Reproofs and stripes, *Prov.* 29. 15. *The rod and correction give wisdom.*

6. Experence

6. Experience is a great *help* unto *wiſdom*; for all is but *Lip-wiſdom* that lacketh Experience: and therefore *Ariſtotle* ſaith, A young man cannot be ſolidly *wiſe*, ſeeing *wiſdom* requireth experience, which for want of years young men cannot have. And

7. To converſe with *Wiſe men*: *Prov.* 13. 20. *He who walketh with the wiſe, ſhall be wiſe.*

8. The favour and affection of great men, or, Preferment from men in place, is a *help* unto *wiſdom*. As the earth nouriſheth the root of the tree, but yet the Sun bringeth forth the bloſſoms, and if ſtorms hinder not, he with his wholſom heat ripeneth the fruit, and maketh it pleaſant: Even ſo, ſtudy and labour bringeth in knowledge, which by the comfort or encouragement of Princes is more chearfully encreaſed and proſecuted. And if envy or diſpleaſure hinder not, the countenance of great ones will make *wiſdom* and learning encreaſe, to the comfort and profit both of Church and State.

† 2. There are two *Internal* and *Spiritual helps* unto *wiſdom*; as

1. The Sacred Scriptures, which are able to make us wiſe unto ſalvation, 2 *Tim.* 3. 15, 16. And

II. A ſincere and humble denyal of our own humane *wiſdom*, 1 *Cor.* 3. 18. *If any among you ſeem to be wiſe, let him be a fool that he may be wiſe.* Thus much for the *Affirmative Duties* required of *All*.

Secondly, The *Negative Duty* is this, None muſt be proud of their *wiſdom*; becauſe God hides the Goſpel from *Humane Wiſe-men*; or the knowledge of the Goſpel from thoſe who ſwell great with *humane wiſdom*; as *Matth.* 11. 25. *Father I thank thee, that thou haſt hid theſe things from the wiſe and prudent*, &c. Two things are here to be obſerved, *viz.*

1. The Truth } hereof.
2. The Grounds }

Firſt, That God hides the knowledge of the Goſpel from thoſe who ſwell great with *humane wiſdom*.

I. Appears thus, becauſe God takes away his helping hand from unworthy perſons, and that two manner of wayes: *viz.*

1. Sometimes Outwardly by prohibiting the Paſtors to preach, *Matth.* 10. 5. *Acts* 16. 7. And

2. Some-

2. Sometimes inwardly, by not bleſſing the Word Preached, unto the hearers thereof. And

II. It is clear from hence, becauſe God gives two things to his Children, *viz.*

1. A Prop, whereby he protects, preſerves, and ſupports them, againſt Sathan, the World, and Fleſh. Hence the Devil could not touch a hair of *Jobs* head without permiſſion. And,

2. Help, medicine, relief, and eye-ſalve, that is, illumination, whereby they are enabled to underſtand the Word. He opens their eyes, he awakes them out of ſleep, he enables them to behold the Light, *Joh.* 3.19. and without this the Goſpel is but a dead letter.

Secondly, Obſerve, how carnal or *humane wiſdom* (which is not ſimply vicious or evil) can hinder a man from the knowledge of God, and Chriſt and the Goſpel, *viz.*

I. We need not enquire and ſeek what it is that hinders us from the knowledge of God, (for the corruption of Nature which is both in Fools and *Wiſe men* doth this) but rather, what it is that moves God to paſs by, and refuſe to redeem ſome from the common deſtruction, which all men are ſubject unto by the fall of *Adam*; and that is, his own glory, *Prov.* 16. 4. Now thoſe whom the Lord denies to help or ſuccour by his graee, cannot reſcue or aid themſelves at all by any *humane wiſdom* or knowledge: and this *humane wiſdom* may be ſaid to hinder us from divine knowledge, and eternal glory, becauſe it cannot help, further, ſuccour, or enable us to attain thereunto. And this *Calvin* thinks to be the true meaning of the point, and particular in hand; That it hinders from, becauſe it conduceth nothing unto the ſpiritual knowledge. But it is ſomething more.

II. Certainly, *natural wiſdom* it ſelf hinders us from the knowledge of God, and ſalvation, or that knowledge of God which is ſalvation, *Joh.* 17. 3. or, we muſt acknowledge, that there is ſomething in the *wiſdom* of the fleſh, which hinders from Faith; for there are two things in him who learns.

1. A ſimplicity of believing: this is neceſſary in him who would learn, according to that of *Ariſtotle*, Δεῖ μανθάνοντα πιστεύειν, a Scholar muſt believe what his maſter teacheth;

eacheth; and with *Pythagoras* his Scholars, Αυτὸς ἔφα, ur Maſter ſaith ſo, muſt be of great reckoning, and eight with him. A Scholar can never learn well, who alleth the truth of that in queſtion, which is taught; or, ther, who will not believe what is taught; and herein *mane wiſdom* hinders men from faith, ſeeing it will be- eve no more in Religion, than is plain and demonſtra- ve by Reaſon. There is nothing true in Divinity, hich is either falſe in, or contrary to Reaſon; but yet ere are many deeps in the divine myſteries of God, hich the Plummet-line of humane Reaſon cannot fa- om or ſound; there are many things in Religion above aſons reach, which are therefore to be believed by faith, cauſe they cannot be apprehended or comprehended, uch leſs demonſtrated by Reaſon. Now, I ſay, the *tural wiſe man* will believe no more than he can take by natural reaſon, although it be taught, and confirm- ἐν τῷ ὄτι, from the Word of God. Thus *humane wiſ- m* hinders us from believing all thoſe ſaving truths, hich the ſhallow ſhell of mans brain is not able to con- in, or comprehend.

2. In Scholars who deſire to be great and good Scho- rs, there is a certain curioſity of diſputing, and pro- unding doubts and Queres; which is commendable humane Learning, but not in divine, although it be frequent with thoſe who are ſomewhat in humane arning, and wiſdom, and to ſuch this is a great impe- ment, becauſe worldly, or *humane wiſe men*, deſpiſe the plicity of the Goſpel, and the low and plain ſtyle of Scriptures: That great learned man *Ariſtotle*, rejected *Pentateuch*, *Multa aſſerit, pauca probat*, becauſe *Moſes* only poſitively lay down things, and not demon- ate them from the principles of Philoſophy. Thus much *good* and *commendable Wiſdom*.

Paragraph IV. *Of Spiritual, and deſirable Wiſdom.*

In this *Section*, we have ſomething to obſerve which *Doctrinal*, and ſomething to conſider of which is *Practi-*

I. In the *Doctrinal part*, I will only obſerve theſe three ngs.

1. The *Names* given to this *Wiſdom*.
2. The *Diviſion* thereof.
3. The *Definition* thereof.

† 1. Theſe *Names* or *Epithetes* are given to *ſpiritual wiſdom*.

1. It is called, *All wiſdom*, Epheſ. 1. 8. *He hath abounded towards us in all wiſdom*; that is, he hath abundantly ſhed his grace on us, in all ſorts and kinds of heavenly *wiſdom*, 1 *Cor.* 13. 2.

2. It is called, *wiſdom which is from above*, Jam. 3. 17. that is, A *wiſdom* which comes from God, not from the World, or Sathan.

3. It is called, *hid wiſdom*, 1 Cor. 2. 7. *We ſpeak the hid wiſdom*; that is, the Goſpel which is hid from natural men.

4. It is called, *the wiſdom of God*, 1 King. 3. 28. that ſingular and excellent *wiſdom*.

5. It is called, *Treaſures of Wiſdom*, Col. 3. 1. that is, exceeding great plenty, and ſtore of heavenly and divine knowledge.

† 2. Divine create *Wiſdom* is either,

1. *Angelical*, or, the *wiſdom* of Angels. Or,

2. *Spiritual*, or, the *Wiſdom* of Men. This *Wiſdom* is ſometimes called *Evangelical*, or, the knowledge of the doctrine of the Goſpel; ſometimes *Spiritual* and ſometimes *Celeſtial*; as *Jam.* 3. 15, 17. And thus *Wiſdom* is taken,

I. Sometimes for the Habit, or the internal grace: *Eph.* 1. 8. & 2 *Tim.* 3. 15. *He hath abounded towards us in all Wiſdom*: where by *Wiſdom* is meant the knowledge of faith, by which the Elect ſee, and behold God, to be their Father in Chriſt. So *Pſal.* 19. 7. *Prov.* 4. 5, 7. 2 *Tim.* 3. 14. *Get wiſdom, get underſtanding*; where *Wiſdom* is meant the ſound underſtanding and knowledge of the Word, to make men *wiſe* to ſalvation, 1 *Cor.* 2. 7.

II. Sometimes *Spiritual Wiſdom* is taken for the act, external exerciſe and practice of *Wiſdom*; as *Prov.* 10. 21, 23. *Pſal.* 90. 13. *Fools ſhall die for want of Wiſdom*; that is, deſtitute of godlineſs, and the true fear of God, where in a great part of *Spiritual Wiſdom* conſiſts.

† 3. Concerning the *Definition* of this *Wiſdom* obſerve two things.

I. *Spiritual Wiſdom* in general, is a *Wiſdom* above nature which deſcendeth from the Father of Lights, and which directs

directeth us ſo to order and govern our ſhort life here, that thereby we may gain eternity hereafter; ſo to worſhip and ſerve God in Chriſt in this world, that we may raign with him in the world to come.

II. According to our Saviours words, *Matth.* 7. 24, 25. *He who hears my Word, I will liken him to a Wiſe man*: We may define *Spiritual Wiſdom* thus:

True Wiſdom is to keep and obſerve the Word and Commandement of God, *Deut.* 4. 6. *Prov.* 2. 1. to *verſe* 9. and 4. 1. Yea, that obedient hearing is *true Wiſdom*, is verified by *Pſal.* 32. which is intituled *Maſchil*, or, *Davids Learning*, and is indeed a notable Pſalm of Learning, containing the ſum of all Religion; which by *David* is reduced to theſe two heads, his Repentance, and his new Obedience. Yea, it further appears that obedient hearing is *true Wiſdom*, by theſe three reaſons.

1. Becauſe it makes us *Wiſe*, *Pſal.* 119. part 13. yea wiſe unto ſalvation, *Coloſſ.* 3. 16.

2. Becauſe it is the All-wiſe God who gives this *Wiſdom*, *Prov.* 2. 6. *Coloſſ.* 3. 16. *Jam.* 1. 5.

3. Becauſe the whole nature of *Wiſdom* is included herein. For the proof hereof obſerve, that in *Wiſdom* there are theſe two things required.

I. For a man to be carefull of himſelf And

II. For a man to prefer the beſt, moſt excellent, and moſt profitable things: now he who hears and obeyes the Word of God, hath a true care of himſelf, his eſtate, and condition; and doth give the preheminence to the beſt things, *Matth.* 26. 16.

¶ II. In the *Practical Part*, we have ſomething to conſider of by way of *Inſtruction*, and ſomething by way of *Exhortation*.

† 1. From, concerning, or in regard of *Spiritual Wiſdom* we may learn theſe *Leſſons*:

Firſt, That the Lord exhorts and leads his children unto this *Wiſdom*, Prov. 4. 11. *Ego docui, duxi, I have taught thee, I have led thee*: ſo *Luk.* 1. 17. *Deut.* 32. 29. *Pſal.* 94. 8. *Prov.* 1. 20. & 2. 3. 4. & 8. 5. 10. 33. & 4. 5. & 27. 11. & 29. 3. 1 *King.* 3. 10.

Secondly, We may *learn*, that *true Wiſdom* is not attained unto, except the Lord teach it unto us, *Prov.* 4. 11. *Ego docui, I have taught thee*; & *Job* 28. 20, &c. *Prov.* 2. 6. & 1 *Cor.* 2. 4. 8. 11. *Pſal.* 34. 11. For

I. We have it not of our ſelves, *Jer.* 10.14. & 51. 17. *Pſal.* 49.20. *Jam.* 3.15. But

II. The *Lord* hath *Wiſdom*, yea in him dwells all *Wiſdom*, *Job* 12. 13, 16. *Pſal.* 147.5. *Prov.* 8.14,22. *Rom.*16.27. & 1 *Tim.* 1. 17. And

III. God is the object of *Wiſdom*, *Joh.* 17.3. & 1 *Cor.*2.11. Therefore,

IV. None can teach it but he. It was he who gave it to *Joſeph*, *Acts* 7. 10. to *Solomon*, 1 *King.* 3. 12. & 4. 29. to *Paul*, 1 *Cor.* 3. 10. & 2 *Pet.* 3. 15. to *David*, *Pſal.* 71.17. and to all the Elect, *Eph.* 1. 18. *Luk.* 21. 15. *Acts* 6. 10. Wherefore,

V. *Wiſdom* is to be ſought only of God, *Eph.* 1.17. *Jam.* 1. 5. *Job* 12. 13, 16. *Cant.* 8. 2. For

† 1. We muſt not preſume of our ſelves, or perſwade our ſelves, that by our own power we can procure it, *Job* 32. 8. & 1 *Sam.* 18. 14. But

† 2. We muſt ſeek it of God, and that

I. By Prayer, *Pſal.* 143. 10. And

II. By the Word, *Eccleſ.* 12. 9. *Malac.* 2.7. And

† 3. The Lord gives it:

I. By his Word, *Pſal.* 119. 9. & 2 *Tim.* 3.15. And

II. By his holy Spirit, 1 *Cor.* 12. 11. And

† 4. The Lord gives *Wiſdom*, both

I. For our ſelves. And

II. For ours; that is, both

1. For our people, *Coloſſ.* 1.9. And

2. For our children, 1 *Chron.* 22. 12.

Thirdly, We may *learn*, that *Spiritual Wiſdom* is true riches, *Prov.* 8. 11, 18. & 16. 16. *Job* 28. 15, 16, 17, &c. *Prov.*14. 19. *Eph.* 1. 8. For

I. This *Wiſdom* directs the Life, *Prov.* 1. 3, 4. & 2. 9. *Eccleſ.* 2. 13, 14. And

II. Preſerves from danger, *Prov.* 2. 7, 11. and frees from the fear of caſualties. For

1. It ſtumbles not in the uſe of means, but in all leaves the ſucceſs to God, in whom is the beſt ſecurity. And

2. Nothing comes unlooked for, becauſe it alwayes expects what may come to paſs, and accounts the good which happens as gain.

III. *Wiſdom* honours him who hath it, *Prov.* 1. 9. & 8. 18. & 3. 16, 22, & 4. 8, 9. And

IV. I

IV. It frees from ſin, *Phil.* 1. 9, 10. And

V. It confounds our enemies, *Luk.* 21. 15.

† 2. Concerning *Spiritual Wiſdom* theſe *Duties* are required of us.

Firſt, Thoſe to whom God hath given it, muſt be thankfull unto him for it; that is, both

I. When he offers, and holds forth *Wiſdom* unto them, *Prov.* 4. 4. And

II. When he beſtowes *Spiritual Wiſdom* upon them, *Dan.* 2. 20, 21, 22.

Secondly, It is the *duty*, or required of thoſe, who have wiſe Paſtors or Preachers of the Word, highly to eſteem them, 2 *Chron.* 9. 23. *Rom.* 10. 15. *Luk.* 11. 49. For

I. Their *Wiſdom* is the *Wiſdom* of God, 1 *Cor.* 2. 6. And

II. It is given unto them by God, to teach us, *Mal.* 2. 7.

Thirdly, It is the *duty* of all, to take heed of Folly, and ſpiritual fooliſhneſs, *Prov.* 1. 22. & 9. 6. *Jer.* 4. 22. For

I. Fools are contemptible, and more vile than earth, *Job* 30. 8. And

II. They are a heavineſs to their Parents, *Prov.* 10. 1. And

III. They are hurtfull to themſelves, *Job* 5. 3.

Fourthly, It is the duty, or required of all, to labour for true *Spiritual Wiſdom*. Three things are here conſiderable, *viz.* the *Signs*, the *Fruits*, the *Means*.

† 1. The *Signs* of *true Wiſdom* are theſe eight.

1. *True Wiſdom* is powerfull or ſtrong, not fleeting or wavering, *Epheſ.* 4. 14. It leads men to perfection, *Hebr.* 3. 1. and feeds them not with milk, *Hebr.* 5. 12. And therefore they who waver and ſtagger in Religion are not *wiſe*.

2. *True Wiſdom* is free, and is neither tied to a mans own opinion, nor to the opinion of others. Many are pertinacious in their own opinions: many will ſwear what ſome ſay, and hold whatſoever ſuch or ſuch teach: but *true Wiſdom* is alwayes prepared and ready to be taught; and therefore *Papiſts*, and all who are obſtinate in a blind opinion are not *wiſe*.

3. *True Wiſdom* is ſerious and grave: many ſeek after trivolous things; many labour to make ropes of ſand;

many find a knot in a ruſh; a Tailor, whom I know, beat his brains, how of Tape to make a Coat (like Chriſts) without ſeam; and how with Cork under his feet, he might walk (as Chriſt did) upon the water: but *true wiſdom* is buſied in the ſtudy of the myſteries of Religion, 1 *Cor.* 2. 10.

4. *True Wiſdom* is general, in all things: many are puffed up becauſe they are wiſe in ſome things; but *true Wiſdom* is ignorant of no profitable thing. It is a *Panoplia*, a *Delphian* ſword, a general antidote, and a ſovereign *Elixar*, *Wiſdom* 7. 24. And therefore the truly *Wiſe man*

I. Is never afraid, *Pſal.* 23. 4. & 3. 6. Nor

II. Altered, or removed from his purpoſe or duty.

5. *True Wiſdom* is honeſt, that is, it is never uſed either

I. To the Injury of another, *Pſal.* 15. Or

II. Unto Fraud. The *Wiſdom* of the world is, to hide the ſenſe by the words, and to make falſe things ſeem true: but *Sapientia juſtorum eſt, mentem verbis oſtendere, nihil callidè ſimulare. True Wiſdom* never ſeparates *Verum à bono*, that which is true from that which is good. *Quid aliud ſapientia quàm veritas, in qua tenetur bonum? Auguſt. de lib. arb. Jer.* 8. 9. And therefore the *Wiſdom* of the world is diabolical, *Jam.* 3. 14. and odious unto God, *Rom.* 8. 6, 7. *Ezek.* 28. 4.

6. *True Wiſdom* is practical, not verbal, *Jam.* 1. 23, 24. *Apollonius* laughed at the *Gymnoſophiſts*, becauſe their *Wiſdom* was only words: for *true Wiſdom, Pauca loquitur, ſed plura oſtendit operibus. Greg. Vera ſapientia primò mores purgat, deinde verborum gratiam miniſtrat, Caſſ. ep. l.* 3. And therefore he is not *wiſe*, who knows much, or many good things, but he who doth the good things he knows, *Joh.* 13. 17. This is *true Wiſdom*, *Deut.* 4. 6.

7. *True Wiſdom* rules and governs where it is. It ſuffers not rebellious affections, *Rom.* 7. 15, 19, 23. but reigns King-like, *Rom.* 6. 12. *Coloſſ.* 3. 15. & 2 *Cor.* 10. 4, 5. *Gal.* 5. 24. And therefore they are fools who walk in the luſts of concupiſcence, *Eccleſ.* 6. 9. For how can he be a *wiſe man*, who ſubmits himſelf to ſlavery, and that willingly? 2 *Pet.* 2. 14. A wilfull wicked man can be no *wiſe man.*

8. *True Wiſdom* is ſpiritual. Here I muſt out-go *Philoſophy*, and ſpeak *Wiſdom* among the perfect, 1 *Cor.* 2. 6. This *Spiritual Wiſdom* teacheth many things which the *Philoſophers* do not: as I. The

I. The Corruption of the Minde, proceeding from Original ſin; whereas the Heathen Philoſophers think, that Reaſon is a ſufficient bridle for concupiſcence. And

II. Redemption by Chriſt, *Eph.* 1. 9. And

III. Juſtification by Faith, and Imputed righteouſneſs. And

IV. Eternal Communion with God. Indeed the *Heathens* had ſome dreams and debates about the *Fortunate Iſlands*, and *Elyſian fields*. But

1. They had no knowledge of the Communion of Grace, 1 *Joh.* 1. 3. or of Chriſt, 2 *Cor.* 13.5. or of the Holy Ghoſt, 1 *Cor.* 3. 16. Nor

2. Of the Reſurrection of the Body.

† 2. Obſerve what *Fruit* and *Benefit* we may expect from *Spiritual Wiſdom*, in caſe we finde theſe *Signs* thereof in us: namely, it ſhall be rewarded with *Temporal*, *Spiritual*, and *Eternal* Bleſſings.

I. *True Wiſdom* ſhall be rewarded with *temporal bleſſings*, as riches, long life, and honour, *Pſal.* 91. 14. *Prov.* 3. 15. to 19. & 21. to 25. & 24. 14. *Dan.* 11. 32 & 2. 3. And

II. With *ſpiritual bleſſings*, as grace and peace, 2 *Pet.* 1. 2. & *John* 17. 3. where by life eternal is underſtood grace, by a *Metonymie* of the Effect; *Quia vitam efficit*, becauſe it works Life: *Quia radix & origo vitæ*, *Cyril.* *Quia guſtus eſt vitæ æternæ*, *Brentius.* And

III. With *eternal bleſſings*, Prov. 3. 13, 18.

† 3. Obſerve, the Way and *Means* unto *Spiritual Wiſdom*, in caſe we do not finde the fore-named *ſigns* thereof in us; namely, We muſt diſclaim our own *Wiſdom*, and ſeek that which comes from above.

Firſt, We muſt deny and diſclaim our own *Wiſdom*. Note here. *Acts* 18. 24, 25, 26. was an eloquent man, mighty in the Scriptures, zealous and courageous in teaching, and yet willingly ſubmits himſelf to be inſtructed of *Aquila* and *Priſcilla*; which may teach us, That the true way unto *true Wiſdom* is, to renounce our own, *Prov.* 3. 5. *Rom.* 12. 16. *Maximum obſtaculum eſt propria arrogantia, minium ſapere. Calvin.* ſ 1 *Joh.* 3. For

I. It is Pride not to confeſs our ignorance, or to think, as many in the world doe, that we are ignorant of nothing. *Auguſtin* calls this renouncing of our own *Wiſdom*, *Docta ignorantia*, a learned ignorance; and the *Pha-*

riſees did prejudice themſelves for the want of it, *Joh* 9.41.

II. As it is pride for men, to be conceited of their own *Wiſdom*, ſo it is fooliſhneſs, *Prov.* 26. 12. & 1 *Cor.* 1. 19.

III. *Carnal Wiſdom* is death, *Rom.* 8. 6. *Iſa.* 5. 21. *Matth.* 11. 25.

Secondly, If we deſire to be made partakers of *Spiritual Wiſdom*, we muſt ſeek it, and dig and delve for it, *Prov.* 2. 4, 5. Note here, this phraſe ſhewes theſe two things;

1. An ardent Deſire.

2. An earneſt, and unwearied Endeavour; to teach us, That *true wiſdom* cannot be got, or gained without great and much labour, *Eccleſ.* 7. 27. & 11. 6. For

Firſt, In general. God hath ordained, that we ſhall have nothing without pains, or, the ſweat of our brows, *Gen.* 3. 19. & 2. 15. *Prov.* 31. 27. And hath promiſed to bleſs the diligent hand, *Prov.* 12. 11. & 14. 23. & 22. 29. *Pſal.* 128. 2. eſpecially in ſpiritual things, *Joh.* 6. 27. *Phil.* 2. 12.

Secondly, We muſt ſeek *Wiſdom*, becauſe it is neither in, nor of our ſelves, but from God, *Jam.* 1. 17.

I. Not of our ſelves, 2 *Cor.* 3. 5. But

II. From God, *Prov.* 2. 6. & 28. 5. Yea

III. From the Holy Ghoſt, *Gen.* 41. 38. *Job* 33. 8. *Exod.* 28. 3.

Thirdly, Truth is difficult to find out; as *Democritus* ſaid, *Veritas in profundo*; and therefore we muſt ſeek it diligently if we would find it, *Eccleſ.* 8. 17. *Pſal.* 73. 17. *Hieron. ſ. Prov.* 2. 4, 5. ſaith, *Qui fodiunt, terram abjiciunt, in profundum penetrant, & indefeſſò deſudant.* Four things are here conſiderable: *viz.*

1. If we would find *Wiſdom*, we muſt have our Inſtruments in a readineſs, the Word and Prayer.

2. We muſt caſt out, caſt away, the earth; that is, earthly thoughts.

3. We muſt dig deep by divine Meditation. And

4. We muſt perſevere in ſeeking, till we find what we ſeek for. I will thus conclude this Vertue and Chapter of *Wiſdom*.

I. Take heed of all evil and *wicked Wiſdom*. And

II. Of being proud of humane and *natural Wiſdom*. And

III. Of

III. Of reſting upon, or truſting to *Moral Wiſdom*. And

IV. Let us labour to the utmoſt of our power, for that *Spiritual Wiſdom*, which is mentioned and notably deſcribed by S. *James* 3.17. *The wiſdom which is from above is firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, without judging and without hypocriſie.* In this deſcription of *Spiritual Wiſdom*, we have theſe nine particulars.

1. It comes from God, not from the World, or Sathan.

2. It is pure, not mixt with temerity and malice.

3. It is peaceable, and ſtudious of concord, and making it between others.

4. It is gentle, not bitter and ſowre, but facile and courteous.

5. It is eaſie to be entreated and to be obſequious to the honeſt command or requeſt of others.

6. It is full of mercy, not fierce, cruel, and rigorous, but pitifull towards the infirmities of others.

7. It is full of good works, doing much good out of a zeal to Gods glory, and charity towards men.

8. Without partiality, not putting ſuch difference between perſons, as is contrary to the faith of Chriſt. And

9. Without hypocriſie, unfeignedly, and in a godly ſimplicity, loving God, and his brethen.

Thus much for Wiſdom and Prudence.

CHAP. III.

Of Diſcretion.

Diſcretion being a branch of *Wiſdom* and *Prudence*, I therefore here inſert it; and concerning it, I will briefly conſider of, and obſerve theſe eleven things.

† 1. Obſerve, that this word *Diſcretion* is referred,

I. Sometimes to *God*; as *Jer.*10.12. & 51.15. and thus it ſignifies the wiſdom which God declared in making and diſpoſing the World, and the ſeveral parts thereof, to his glory, and mans good. And

II. Sometimes to *Men*: as *Gen.* 41. 39. *There are none of underſtanding and diſcretion like unto thee*, ſaid *Pharaoh* to *Joſeph*.

† 2. Ob-

† 2. Obſerve, that there are two kinds of *Diſcretion*; to wit;

Firſt, There is a *Divine Diſcretion*; as *Jer.* 10. 12. *He hath ſtretched out the Heavens by his diſcretion.*

Secondly, There is an *Humane Diſcretion*: this is either,

I. In Worldly Matters, as *Iſa.* 28. 26. *God doth teach the Husbandman diſcretion.* Or,

II. In Matters of Religion: this either,

1. Is ſevered from true goodneſs, as *Mark* 12. 34. *Jeſus perceived, that the Scribe anſwered diſcreetly.* Or

2. Is conjoyned with it, as *Gen.* 41. 39.

† 3. Obſerve, what *Diſcretion* is; namely

I. *Diſcretion* is a skill enabling a man, to improve himſelf in all his affairs, and whatſoever he is, or hath, to beſt advantage, according to variable circumſtances and occaſions. *Diſcretio eſt in dijudicandis rerum cauſis provida, & humanarum mentium ratio moderatrix. Iſidor. in Synonymis.*

II. *Diſcretion* is neither wit, nor wiſdom, nor learning, nor any Art, Liberal, or Mechanical; but it is that which ſhews how to govern them all conveniently, and every other thing with them. *In cunctis nobis ſemper debet præeſſe diſcretio, & quaſi moderando ſingulas diſcernere voluntates, ne opinio veriſimilis fallat, ne decipiat ſermo verſutus, ne quod bonum eſt malum, ne quod malum eſt bonum eſſe credatur. Bern. ſer.* 24. *ſuper Cant.* Again, *Id. ibid. Diſcretio quippe omni virtuti ordinem ponit, modum tribuit, decorem & perpetuitatem confert. Eſt ergo diſcretio non tam virtus, quàm quædam moderatrix virtutum, ordinatrix affectuum, & doctrix morum.*

† 4. Obſerve, how *Wiſdom* and *Diſcretion* differ, *viz.*

I. They are joyned together, *Gen.* 41. 39. *There is none ſo diſcreet and wiſe as thou art*; and therefore it ſeems they differ not much.

II. *Wiſdom* ſtands in a bare contemplation of things excellent, gathered from Principles and concluſions; but *Diſcretion* is for practice; and therefore is to be preferred before Wit, Art, or Learning; and only comes after Goodneſs in worth; for Goodneſs may be ſeparated from a κατὰ τι, or *partial diſcretion*, Mark 12. 34.

† 5. Obſerve, how *Knowledge* and *Diſcretion* differ: namely, *Knowledge* is the treaſure of the minde; but

Diſcretion

Diſcretion is the Key without which it lies dead, in the dulneſs of a fruitleſs ruſt.

† 6. Obſerve, what the *Nature* of *Diſcretion* is, *viz.*

I. It is a gift of God, *Iſa.* 28. 26.

II. It is a gift beſt becoming the ſervants of God, as *Pſal.* 112. 5. *A good man will meaſure his affairs with diſcretion.*

III. It is a gift of that nature, that it is moſt needfull and neceſſary for the Miniſters of the Word; who muſt know how to give milk to Babes, and ſtrong meat to Men; and when to be ſons of thunder, and when ſons of Conſolation.

IV. *Diſcretion* is a main part of true wiſdom. It is ſtoried, that a Father who had three Sons, being deſirous to trie their *diſcretion*, gave to each of them an apple, that had ſome part of it rotten: The firſt eats up his Apple, rotten and all; the ſecond throwes the whole Apple away, becauſe ſome part of it was rotten: But the third picks out the rotten, and eats that which was good; and thereby approved himſelf the wiſeſt of the three. Thus ſome in our dayes, for want of *diſcretion*, ſwallow down all that is taught them, whether ſound or rotten, true or falſe: Others reject all that is taught them, becauſe though many things be true, yet ſomewhat is falſe and unſound: ſome who are the wiſeſt and moſt *diſcreet*, trie doctrines by the Word of God, and then chooſe the good, and refuſe the evil.

V. *Diſcretion* is of that nature, that it is the guide of all Religious actions. *Caſſianus collat.* 2. *cap.* 2. tells us, that divers ancient *Fathers* came to S. *Anthony*, and asked him, What Vertue did by a direct line lead to perfection, that ſo a man might ſhun the ſnares of Sathan? He requiring every one to ſpeak his opinion, one ſaid, Watching and Sobriety; another ſaid, Faſting and Diſcipline; another ſaid, Humble Prayer; another ſaid, Poverty and Obedience; and another, Piety and works of Mercy. Now when every one had ſpoken his minde, S. *Anthony* anſwered, All the Graces mentioned by you, are indeed excellent, but *Diſcretion* is the chief of them all. For this is *Auriga virtutum*, *Bern.* the guide of all vertuous and religious actions, and the Moderator and Orderer of all the affections. *Tolle diſcretionem & virtus vitium erit*, *Iſidor.*

What-

Whatſoever is done with *Diſcretion* is vertue, and what without it is vice. *Diſcretio virtutibus modum imponit, ſine qua, &c. Pet. Raviſ.* An ounce of *diſcretion* is worth a pound of Learning; for as zeal without knowledge is blind, ſo knowledge without *diſcretion* is lame; like a ſword in a mad mans hand, able to do much, apt to do nothing. He who will faſt muſt faſt with *diſcretion*; that is, he muſt ſo mortifie his fleſh, that he do not kill it: he who gives Almes to the poor, muſt do it with *Diſcretion, Omni petenti non omnia petenti, Gorchan. ſ.* Rom. 12. he muſt give to every one who doth ask, but not every thing that he doth ask: He who prayes muſt do it with *diſcretion*, obſerving *Place* and *Time*; *Place*, leſt he be reputed an hypocrite; *Time*, leſt he be accounted an heretick. Thus *Diſcretion* is the Guide of all Religious performances.

† 7. Obſerve, by whom *Diſcretion* is approved; namely,

I. Sometimes Chriſt approves of mans *diſcretion*, *Mark* 12. 34. And

II. Sometimes men approve of mens *diſcretion*, *Gen.* 41. 39.

† 8. Obſerve, who ſhould be *diſcreet*, namely,

I. Men, *Iſa.* 28. 26. And

II. Women, that is,

1. Beautifull Women, *Prov.* 11. 22. And

2. Young Women, *Tit.* 2. 5.

† 9. Obſerve, when *Diſcretion* is truly good for us; namely,

I. When Wiſdom enters into our hearts, *Prov.* 2. 10, 11. And

II. When Knowledge is pleaſant unto our ſoul, *Prov.* 2. 10, 11.

† 10. Obſerve, that the benefits, fruits, and effects of *Diſcretion*, are theſe two:

1. It defers anger, *Prov.* 19 11.

2. It will preſerve us, *Prov.* 2. 11.

† 11. From, concerning, or in regard of *Diſcretion*, we may learn theſe four things:

Firſt, That the *French* ſay, *Une once de diſcretion vaut mieux qu'une liure de hardieſſe*: An ounce of diſcretion is better worth, than a pound of hardineſs: For mans Will, without *Diſcretion* to put limits thereto, is like a blinde

Horſe,

Horſe, without a bridle to guide him aright; he may go faſt, but runs to his own overthrow: and while he mends his pace, he haſtens his own miſchief.

Secondly, We may learn, that *Diſcretion*, and ripeneſs of judgement is gotten by four Means, *viz. God*, *Nature*, *Diligence*, and *Converſation*.

Thirdly, We may learn, that theſe ſix vertues frequently accompany *Diſcretion*.

1. Judgement: but *Diſcretion* and Judgement are ordinarily taken for one and the ſame, as: *Pſal.* 112. 5. *He guides his affairs with diſcretion, or judgement*. And

2. Adviſement; but *diſcretion* and adviſement are alſo ordinarily taken for one and the ſame, *Prov.* 1. 4. *Knowledge and diſcretion, or adviſedneſs*. And

3. Prudence; but theſe alſo are uſually taken for one another: as *Prov.* 19. 11. *The diſcretion or prudence of a man defers his anger*. And

4. Knowledge, *Prov.* 1. 4. And

5. Underſtanding, *Prov.* 2. 11. And

6. Wiſdom, *Gen.* 41. 39. ſound Wiſdom, *Prov.* 3. 21.

Fourthly, We may learn, that in regard of *Diſcretion* theſe five things are required of us.

1. To get it, *Prov.* 1. 4.

2. To keep it, *Prov.* 3. 21.

3. To regard and prize it, *Prov.* 5. 2.

4. To be *diſcreet*, in guiding and managing of our affairs, *Pſal.* 112. 5.

5. To be *diſcreet* in all the acts of Vertue and Devotion. *Plerumque virtus quum indiſcretè tenetur, amittitur; quum diſcretè intermittitur, plus tenetur*, Greg. 29. mor. *Quicquid boni cum diſcretione feceris, virtus eſt; quicquid ſine diſcretione geſſeris, vitium eſt. Virtus enim indiſcreta pro vitio deputatur*. Iſidor. li. de Synodis. *Diſcretio virtutibus modum imponit, ſine qua virtutes ſunt vitia; nam ſi adſit timor & non diſcretio, tranſit in deſperationem; ſi dolor, in amaritudinem; ſi amor, in adulationem; ſi ſpes, in præſumptionem; ſi lætitia, in diſſolutionem; ſi ira, in furorem*. Petr. Raviſ. *in quodam ſerm.* It was the ſaying of that famous Chancellor of *Paris*, *Bonum eſt mel cum favo; ſapor ſcilicet devotionis, cum moderamine diſcretionis*. Gerſon. Honey is good with the honey-comb; and ſo is the ſavour of Devotion, when it is ſeaſoned with a *diſcreet* mixture of moderation. Thus much for this word *Diſcretion*.

CHAP.

CHAP. IV.

Of Wiſe Men.

CONcerning theſe, we have ſome things to conſider of which are more *ſpeculative*, and ſome which are more *practick*.

The Doctrinal Part.

In this *Part* I will only obſerve theſe ſix things.

† I. Obſerve, that there are four ſorts of men in the world, in regard of *Wiſdom* and *Prudence*. For,

1. Some are more wiſe than diſcreet and prudent: theſe know much more than they practiſe, or apply unto themſelves.

2. Some are more diſcreet and prudent than wiſe; though theſe know little, yet they practiſe what they know.

3. Some are neither wiſe, diſcreet, nor prudent; theſe are Ideots, careleſs, and affectedly ignorant ones.

4. Some are both wiſe, diſcreet, and prudent; theſe are the true and knowing Chriſtians, *Prov.* 8. 12. *I wiſdom dwell with prudence.*

† II. Obſerve, that there are three ſort of *ſpiritual Wiſe men*. For

1. Some ſee, and know of themſelves what is right, and can follow it.

2. Some ſwerve from the right Way, through infirmity and weakneſs, but know how to renew themſelves again by Repentance.

3. Some are weak in knowledge, obedience, and faith, but very forward to liſten to good counſel, and the inſtruction of the wiſe.

† III. Obſerve, when a *Wiſe man* differs not from a Fool, namely,

I. Not in his Infancy. Nor

II. In his Sleep. Nor

III. In Silence; for in the two former we are all fools; and in ſilence all are wiſe.

† IV. Ob

†IV. Obſerve, that *Wiſe men* and *Fools* differ in many, very many things, *viz.*

1. The ancient *Phyſiologers* ſaid, that the *Sun* was fed with ſalt water, and the *Moon* with freſh; to teach us, That *Wiſe men* ſeek for bitter things, ſo they be profitable; but *Fools* follow thoſe things which are pleaſant and delectable.

2. *Fools* do not foreſee a tempeſt but too late, when they receive harm by it; but *Wiſe men* do foreſee and take heed: *Fools*, for the moſt part, learn by wofull and ſad experience; but a *Wiſe man* doth avoid the evil foretold, *Prov.* 22. 3.

3. *Fools* are contented in fair weather, or Proſperity; but a *Wiſe Man* doth well bear, and behave himſelf in either fortune.

4. *Plato* ſaith, *Sapientia vita, ignorantia mors eſt, &c.* *Wiſdom* is Life, ignorance death: wherefore the *Wiſe man* lives, becauſe he underſtands what he doth; but the ignorant perſon is dead, becauſe he doth he knows not what.

5. *Chryſippus* ſaith, A *Wiſe man* wanteth nothing, and yet hath need of many things: but a *Fool* hath need of nothing, becauſe he can make uſe of nothing, but wanteth all things: or, the *Fool* longs for what he lacks, and is not contented with, neither well uſeth what he hath; but the *Wiſe Man* reſts well contented with what he enjoyes, to the utmoſt good improves it, and is not troubled for the want of what he hath not.

6. A *Fool* in a day ſhall be known by his anger; but he who covereth ſhame, (that is, bridleth his affections) is *wiſe*, *Prov.* 12. 16.

7. A *Wiſe Man* conceaſeth knowledge; but *Fools* publiſh fooliſhneſs, *Prov.* 12. 23.

8. It is a Paſtime to a *Fool* to do wickedly; but *Wiſdom* is underſtanding to a man, *Prov.* 10. 23.

9. Every *Wiſe Man* will work by knowledge, but a *Fool* will ſpread abroad folly, *Prov.* 13. 16.

10. The *Wiſdom* of the *prudent* is to underſtand his way; but the *fooliſhneſs* of *fools* is deceit, *Prov.* 14. 8.

11. The *fooliſh* will believe every thing; but the *prudent* man will conſider his ſteps, *Prov.* 14. 15.

12. The *fooliſh* do inherit folly; but the *prudent* are crowned with knowledge, *Prov.* 14. 18.

13. A

13. A *fool* deſpiſeth his fathers inſtruction: but he who regardeth correction is *prudent*, *Prov.* 15. 5.

14. Rebuke a *fool* and he will hate thee; but rebuke a *Wiſe Man*, and he will love thee, *Prov.* 9.8.

15. *Wiſdom* is in the face of him who hath underſtanding; but the eyes of a Fool are in the corners of the world; wandring to and fro, and not ſeeking after wiſdom.

16. A reproof entreth more into him who hath underſtanding, than an hundred ſtripes into a *fool*, *Prov.* 17. 10.

17. If a *Wiſe Man* contend with a *fool*, whether he be angry or laugh there is no reſt: that is, he can bear no admonition, in what ſort ſoever it is ſpoken, *Prov.* 29. 9. but give admonition to the *wiſe*, and he will be wiſer, *Prov.* 9. 9.

18. A *fool* poureth out all his minde; but a *Wiſe Man* keepeth it in till afterwards, *Prov.* 29. 11.

19. The *Wiſe Mans* eyes are in his head: but the *fool* walketh in darkneſs, *Eccleſ.* 2. 14

20. The heart of a *Wiſe Man* is at his right hand; but the heart of a *fool* is at his left hand, *Eccleſ.* 10. 2. that is, the *Wiſe Man* doth all things well, and juſtly, but *fools* do contrarily.

21. The words of the mouth of a *Wiſe Man* have grace; but the lips of a *fool* devour himſelf, *Eccleſ.* 2. 12.

22. The *Wiſe Man* buildeth his houſe upon the rock; but the *fool* upon the ſand, *Matth.* 7. 24, &c.

23. *Wiſe Men* have Oyl in their Lamps; but *fools* have none, *Matth.* 25 2, 4. 8, 9.

† V. Obſerve, to whom, or what *Wiſe Men* may be compared; namely,

1. *Worldly Wiſe Men* may be compared to the *Owl*; for as ſhe ſeeth in the night, but her eyes dazle in the day; ſo *Worldly wiſe Men*, in the matters of the world are quick-ſighted enough, but in ſpiritual and heavenly things are blinde, 1 *Cor.* 2. 13. *Qui amant in tenebris ignorantiæ verſari, ſimiles ſunt avibus illis, quæ nocte volant, hæ Lucem oderunt, amant tenebras.* Theodoret.

2. The *ſpiritual Wiſe Man* is compared to a *Builder*, who built his houſe upon a rock. *Matth.* 7. 24, &c. And

3. To a *Mulberry Tree*; for as that tree doth firſt bring forth ſome fruit, and then ſome bloſſoms as *Peraldus* (in *ſum.*

ſum. virtut.) ſaith: ſo a *Wiſe Man* firſt brings forth works, and then words. And

4. To the *Adamant*; for as that cannot be broken; ſo the minde of a *Wiſe Man* cannot be daunted or enfeebled. And

5. To a *Pylot*; for as they obſerve the winds, leſt they be croſſed by them; ſo a *Wiſe man* doth obſerve the affections of his minde, leſt he be overcome or miſlead by them.

6. A *Wiſe man* may be compared to the *Stars*; for as they go a contrary courſe unto the world, as *Seneca* ſaith; ſo a *Wiſe man* doth not conform himſelf to this wicked world, but to the Sacred Word of God.

7. As the Planet *Mercury* never moves far from the *Sun*, albeit it be one of the wandring Planets, as *Pliny* ſaith: ſo a *Wiſe Man* will by no means wander from honeſty, or go aſtray from the Sun of righteouſneſs.

8. As the *Birds Halcyones*, in the midſt of Winter, do make the Sea calm, not only for themſelves, but alſo for others, as *Pliny* ſaith: ſo a *Wiſe Man* in the moſt turbulent times, doth not only preſerve unto himſelf the tranquillity of minde, but alſo maketh others quiet and peaceable.

9. A *Wiſe Man* may be compared to a *Snail*; for as *Snails* go ſlowly, neither do touch any thing, nor move themſelves any way, before they aſſay it with their horns, as *Pliny* obſerves; ſo it is meet that a *Wiſe Man* be conſiderative and diſcourſive, by leiſure and advice taking matters in hand, having firſt had ſome underſtanding of them. And

10. As the leaves of the Shrub *Rhododendros* is poyſon unto ſome Cattel, as *Goats* and *Sheep*, but to *Men* are a remedy againſt the venom of *Serpents*: ſo that which bringeth deſtruction to *fools*, as adverſity and miſery in outward things, a *Wiſe Man* turneth to his good and welfare.

† VI. Obſerve, the *Number* of *Wiſe Men*: namely,

1. They are many in conceit, and in their own opinion. *Laertius* telleth us, that in old time there were but *ſeven Wiſe Men* in the world; but now it is hard to find *ſeven fools*. *Ariſtarchus* ſcoffing at the great number of *Sophiſters* in his dayes, ſaid, That in old time, hardly could there be found *ſeven Wiſe Men* in the whole world, but in our

dayes, quoth he, much adoe there is, to find ſo many Fools; men in theſe dayes being ſo *wiſe* in their own eyes.

II. There are few indeed who are truly *wiſe*. When *Supputius* in *Pontanus*, had travelled all over *Europe*, to confer with a *Wiſe Man*, he returned at laſt without his errand, and could find none. *Anton. dial.* *Cardan* concurrs with him, *li.* 3. *de ſapient.* *Pauci ut video ſanæ mentis ſunt*; few there are, for ought that I can perceive, well in their wits. *Tully* to the ſame purpoſe ſaith, *Stultè & incautè omnia agi video*: I ſee all things to be done fooliſhly and unadviſedly. *Antiſthenes* invited many gueſts to the banquet of *Wiſdom*, but none would come ſave *Diogenes*; whereupon being angry that none would taſte of his learned cheer, he would have excluded *Diogenes*, who the more he was forbidden, the more he came. *Job* complains, 15. 10. *I do not finde one Wiſe Man among you.* Thus much for the *Speculative*, or, *Doctrinal Part.*

The Practical Part.

In this *part* we have ſome things to conſider of by way of *Reprehenſion*, ſome by way of *Inſtruction*, and ſome by way of *Exhortation*.

† I. In regard of *Reprehenſion* obſerve two things, *viz.*

Firſt, Obſerve, that natural and worldly *Wiſe Men* erre in theſe three things.

I. In underſtanding ſpiritual things carnally, as *John* 3. 4. & 6. 52. & 8. 52.

II. In judging things by the outward appearance, or by the event as *Jobs* friends judged him an hypocrite, becauſe God afflicted him: ſo *Matth.* 27. 43. And

III. In thinking God like unto us, *Pſal.* 50. 21. becauſe they are ignorant of the power, mercy and long-ſuffering of God, *Matth.* 22. 29.

Secondly, Obſerve, that *Wiſe Men* are to be *blamed* in or for theſe three things.

I. In giving evil example, or, for being wicked. *Marcus Aurelius* in his ſpeech to the Tutors of his Son *Commodus*, hath theſe words: We ordain and command, that more grievous puniſhment be given to the *Sage*, for one fault only, committed by him publiquely, than to the ſimple

man for a greater offence ſecretly committed. And

II. In being proud, or, for being ſelf-conceited of their own *wiſdom*. *Guevara* in his *Dial. of Princes*, l. 2. c. 9. fol. 97. *b*. ſaith, Though a man think himſelf to be *wiſe*, yet he ſhould not eſteem his neighbour a fool; for there is none ſo *wiſe*, but he may uſe and employ it all: for I never ſaw any man ſo *wiſe* of himſelf, but that he needed the counſel of another. *Summa cura providendum eſt, ne accepta ſapientia, cum ignorantiæ tenebras illuminat, lumen humilitatis tollat, & jam ſapientia eſſe nequit, quæ etſi locutionis virtute fulgeat, elationis tamen velamina cor loquentis obſcurat.* Greg. in mor. If ignorance be expelled, and *wiſdom* learnt, take heed thou be not proud of thy *Wiſdom*; for *Wiſdom* of ſpeech doth not ſo much adorn a man, as pride becauſe of *Wiſdom* doth blemiſh him.

III. *Wiſe Men* are to be *blamed*, in or for refuſing to impart their *Wiſdom* to others. *Socrates*, though otherwiſe very *wiſe*, yet herein I hold him blame-worthy, That he would not benefit others by his Writings: for being entreated by his Scholars, to write thoſe excellent, humane, natural and moral things, which he knew and taught, he refuſed it; and that, as he ſaid, for theſe three reaſons:

1. Becauſe the Paper and Ink would be of more worth, than the things written thereon.

2. Becauſe, as he blamed many things in the Writings of others, ſo perhaps many would do his: and therefore becauſe he would be blamed by none, he would write nothing. And

3. Becauſe *Wiſdom* ought to be written in mens hearts, and not in beaſts skins, to wit, Parchment. But *Plato* his Scholar, knowing and remembring, *Bonum quo communius eo melius*; that the more common a good thing is, the better, did therefore write well nigh all that his maſter *Socrates* taught. This laſt reaſon I once found in this old Verſe.

Wiſdom and Science which are pure by kinde,
Should not be written in Books, but in Minde:
For Wiſdom in Books with the Books will rot,
But writ in the Minde will nere be forgot.

† II. From, concerning, or in regard of *Wiſe Men*, we may *Learn* theſe five *Leſſons*.

Firſt, That *Carnal Wiſe Men* are vain: as 1 *Cor.* 3.20. *The Lord knows the thoughts of the wiſe that they are vain*: that is, Such as excell in natural gifts, who are the choiceſt, and moſt picked men, even the very flowre of the reſt, even the thoughts of theſe are vain.

Secondly, We may *learn*, that the children of this world are *wiſer* in their generation, than the children of God, *Luk.* 16. 2, 8. And

Thirdly, That *Spiritual Wiſe Men* may be ignorant of worldly things: for as the *Wiſeſt Grammarian* may be found a fool in *Black-ſmiths* work, and as the skilfulleſt *Pilot* may be found unexpert in the Art of *Phyſick*; ſo he who is *wiſe* in thoſe things which appertain unto God, may be a *fool* in thoſe things which concern the world.

Fourthly, We may *learn*, when a *Wiſe Man* is beſt known; namely,

I. *Guevara*, in his Book concerning *Courtiers*, ca. 5. f. 121. ſaith, *Wiſe Men* are never known, (that is, they are then beſt known) but among fools, and light perſons. *Contraria juxta ſe poſita*, white is never ſo white, as, when it is drawn upon black.

II. The *French*, by way of Proverb ſay, *Au milieu des perils la prudence reluit*: *Wiſdom* doth ſhine in the midſt of danger; and a *Wiſe Man* is beſt known, *In mediis periculis*, when he is ſurrounded with evils.

III. *Alexander Severus* ſaith, *A Wiſe Man* is beſt known in injuries and wrongs; becauſe it often comes to paſs, that there is much more *Wiſdom* ſhown in diſſembling a wrong, or in paſſing by an injury, than in revenging it.

IV. *Seneca* ſaith, that a *Wiſe Man* is known at a double time, *viz.* when he is wronged, and when he is praiſed: for he will not lightly be angry for a wrong done unto him, nor be proud when he is praiſed.

V. *Ariſtotle* ſaith, there is a threefold time, when a *Wiſe Man* is known, *viz.*

1. When he makes his enemy his friend.
2. When he makes the Ignorant learned.
3. When he makes the Diſhoneſt man good.

Fifthly, We may *learn*, what the *Properties* of *Wiſe Men* are; namely,

1. *Mala intelligere*, to ſee, perceive, and underſtand evils and dangers; for men muſt not be willingly blind, but learn to foreſee evils to come. And

2. *Mala ignoſcere*, to do evil to none, but to pardon and forgive thoſe, who offend and injure us. And

3. *Suſpicari*, to ſuſpect evils from evil men, eſpecially from thoſe who hate us: for Chriſt would not commit himſelf unto the *Jews*, Joh. 2. 24. And

4. *Evitare*, to avoid peril, and not to run into the Lyons mouth. It is *Wiſdom*, ſaith *Hierom*, *ſ. Matth.* 10. 16. *Inſidias vitare*, to endeavour to avoid the traps, gins, ſnares, and trains, which are laid for us *Sapientia vera firma eſt, non tamen elata: non timet pericula, ſed nec provocat, aut laceſſit.* Lipſ.

He wiſely hopes, and gainfully deſpairs,
Who fears no ill, and yet all ill bewares.

5. *Sapientis eſt primam cauſam quærere*: A *Wiſe Man* looks not at the ſtone thrown, but at the hand which throws it; not at the inſtrument, but firſt cauſe. Hence *Seneca* ſaith, Epiſt. 13. *Initium rerum omnium ſapiens, non exitum ſpectat; initia in poteſtate noſtra ſunt, de eventu fortuna judicat.*

6. The *Wiſe Man* is alwayes peaceable and quiet. *Talis eſt ſapientis animus, qualis mundi ſtatus ſuper Lunam, ſemper illic ſerenum eſt.* Senec. Epiſt. 59. The minde of the *Wiſe Man*, is like that part of the world which is above the *Moon*, for there it is alwayes clear, and free from clouds. *Sapientia ars vivendi putanda eſt, quæ mœſtitiam pellit ex animis, quæ exhorreſcere metu non ſinit, qua præceptrice in tranquillitate vivi poteſt cupiditatum ardore reſtincto*, Tul. li. 2. de fin. *Sapientis eſt nihil admirari quum acciderit, nihil antè, quam evenerit, non evenire poſſe arbitrari*, Cicero. Ep. The *property* of a *Wiſe Man* is, to think nothing which happens, or comes to paſs ſtrange, nor before it comes, think it cannot come; and hence preparing himſelf for, and arming himſelf againſt all changes and chances whatſoever, his minde is not moleſted, nor his ſpirit troubled, with any thing that befalls him, but is full of tranquillity and calmneſs in all conditions whatſoever.

7. The *Wiſe Man* is a reſolute and reſolved man. *Selimus* the Son of *Bajazet*, a *Wiſe Man* though a tyrant, was often heard to ſay, He is not worthy to be called

Wiſe, who will not ſhortly and out of hand diſpatch that thing which he hath once determined to doe: becauſe through procraſtination and delay, the good occaſion or opportunity is often loſt.

8. The *Wiſe Man* is a conſtant man, in goodneſs alwayes the ſame, in all things, in all places, at all times, with all perſons. As *Phidias* could not only make Images of Ivory, but alſo of Braſs, Marble, and Wood; ſo a *Wiſe Man* will ſhew his Vertue, in Riches, in Poverty, in his own Countrey, in Baniſhment; whether he be Captain or Souldier, ſound or ſick, or in what eſtate ſoever he be, he will behave himſelf wiſely and commendably. *Pliny* ſaith, As Nature ſheweth her ſelf no leſs admirable in making a *Gnat*, than in forming an *Elephant*: ſo a *Wiſe Man* both in great and ſmall matters ſheweth his excellency, and excellent *Wiſdom*, *lib.* 11. *cap.* 2. As a good workman is not only a Workman in one matter, or thing alone, but in all things belonging to his Art; ſo a *Wiſe Man* is conſtantly good in all things, and in all occaſions and occurrences, whether proſperous or adverſe. *Sapiens non ſemper it uno gradu, ſed unâ via.* Senec. The *wiſe man* walks alwayes in one and the ſame way, though not alwayes one and the ſame pace. The *Stoicks* went a little too far in this particular, when they ſaid, (as *Seneca* relates it) that a *wiſe man* never repents himſelf of what he hath done, neither ever changeth his counſel, or reformeth his actions. A *wiſe man* muſt not perſiſt in error, nor perſevere in a wrong way, but change his counſel if truth and equity require it. *Eutropius* tells us, that *Severus* the Emperour, for his ſtable *Wiſdom*, knowledge, and judgement, was called *Severus pertinax*. Stability and conſtancy is good in that which is good, but evil in evil.

9. A *wiſe man* is maſter of himſelf. *Phocion* one day ſpeaking his minde in the Council chamber of the *Athenians*, againſt the enterprizing of a certain War, and ſeeing his advice ſo greatly to diſpleaſe them, that they would not give him leave to utter his minde, he ſpake freely unto them in this manner; You may peradventure, O *Athenians*, force me to do that which ought not to be done, but you cannot conſtrain me to ſpeak any thing contrary to my opinion, which ought not to be ſpoken or counſelled.

10. The

10. The *Wiſe man* is circumſpect in all his actions. *Eutropius* ſaith, that *Antonius* the meek, was a very wiſe and vertuous Emperour, and ſo well adviſed in all his doings, that he never repented him of any thing he did.

11. The *wiſe man* looks backwards and forwards. *Marcus Aurelius* writing unto the fourteen Tutors of his Son *Commodus*, hath theſe words; The *Wiſe Man* who hath underſtanding ought to think of that which is paſt, and by much *wiſdom* to provide for that which is to come; for he cannot be counted *wiſe*, who is carefull only in one thing. Thus *Terence*, *Adelp.* 3. 4. *O Demea, iſthuc eſt ſapere, non quod ante pedes modo eſt vivere, ſed etiam illa quæ futura ſunt proſpicere*: to be *wiſe* is not only to take knowledge of thoſe things which are preſent, but alſo to foreſee, and to provide for thoſe things which are to come. For as they who ſail with ſucceſsfull winds, have inſtruments ready, whereby they may arm themſelves againſt a ſtorm: ſo *Wiſe Men* in proſperity, will prepare themſelves to bear adverſity.

12. Another *property* of a *wiſe man* is *Tacere*, to hold his peace, and keep his own counſel. *Aliquando bonum eſt verum celare*, Auguſt. It is lawfull ſometimes to conceal ſome Truths. A man is not bound by his own babling to betray himſelf, it being the part of a fool to utter all his minde, *Prov.* 29. 11. And

13. *Patienter ferre*, to endure patiently and contentedly the evils which lie upon him. And

14. *Sincerè profiteri*, to profeſs Chriſt and Religion in ſincerity, not in ſhew; in truth, not in hypocriſie.

15. The property of a *wiſe man* is to love thoſe who rebuke him, *Prov.* 9. 8. & 25. 12. And

16. To lay up Knowledge, *Prov.* 10. 14. And

17. To endeavour to encreaſe in *Wiſdom*, *Prov.* 18. 15. And

18. To conſider well ere he act. *Plotinus* ſaith, It is *wiſdom* to think upon every thing, before we execute it; and as the Proverb is, to look before we leap. *Bias* ſaith, *Conſidera, & poſtea rem aggredere*, Laert. Firſt weigh and then work; firſt conſider and then act.

19. The *Wiſe Man* is a Law to himſelf. *Antiſthenes* the *Athenian* ſaith, *Non vivit ſapiens juxta Leges ab hominibus conditas, ſed juxta normam virtutis, &c.* The *wiſe man* doth

not live according to the Edicts or Laws enacted by man, but according to the rules and dictates of vertue. For he doth not avoid evil, becauſe mans Law forbids it, but becauſe reaſon it ſelf doth diſſwade from the doing thereof. *Laert. lib. 6.*

20. Laſtly, it is the *property* of a *wiſe man* to be *wiſe* for himſelf. *Non ſapit qui ſibi non ſapit : Ille ſapit qui ſibi ſapit*, Euripides. As he is not *wiſe*, who is not *wiſe* for himſelf; ſo he is *wiſe*, who is *wiſe* to himſelf, *Prov.* 9 12. Thus much for the *Leſſons* to be learnt from, or in regard of *Wiſe Men.*

† III. It is required, or the *Duty* of all, to labour to be *wiſe*, or *wiſe men.* Many things in regard of *Wiſe men* might offer themſelves to our conſideration ; I will only inſtance in, or inſiſt upon theſe ſeven.

† 1. Obſerve, who thoſe *ſeven Wiſe men* were, which the *Grecians* ſo much boaſt of; namely, The *ſeven Sages*, or *Wiſe men* of *Greece*, who were renowned throughout all the world, were theſe :

1. *Thales Mileſius*, who invented the Card to ſail by : he was born at *Myletum* in *Greece.*

2. *Solon*, who gave the firſt Laws to the *Athenians*, and judged no man happy before his death. He was born in the Iſland of *Salamine.*

3. *Chilo* of *Lacedæmon*, who was Ambaſſador into the Orient for the *Athenians.* He was born at *Lacedæmonia.*

4. *Pittachus*, who was not only a Philoſopher, but alſo a Captain of the *Mytilenes.* He was born at *Mytilene* in the Iſle of *Iesbos.*

5. *Cleobulus*, who deſcended from the ancient line of *Hercules.* He was born at *Lind* in the Iſle of *Rhodes.*

6. *Periander*, of whom Hiſtoriographers doubted, whether his Philoſophy or Tyranny were greater. He was King of *Corinth.*

7. *Bias*, who was Prince of the *Pyraneans* : he was a learned Philoſopher, and a valiant Souldier, who overcame the *Metinenſes* : This battel was the firſt that any Philoſopher of *Greece* fought. He was born in the Haven Town of *Priene*, in the Countrey of *Ionia.*

† 2. Obſerve, who are truly termed *prudent* and *wiſe men* ; namely,

1. Great men are not alwayes *wiſe*, *Job* 33. 9. But

2. The

2. The *wiſe* in heart are *prudent*, *Prov.* 16. 21. And

3. Thoſe who abſtain from evil are *wiſe*. *Socrates* being asked, *Quinam prudentes eſſent?* who were *wiſe men?* he anſwered, *Qui non facilè delinquunt*, They who are not given unto, or who carefully avoid ſin.

4. Thoſe who win Souls are *wiſe*, *Prov.* 11.30.

5. Thoſe who refrain theirs Lips are *wiſe*, *Prov.* 10.19. & 17. 28. And

6. Thoſe who receive and obey Directions and Precepts, *Prov.* 10. 8. & 12. 15. And

7. Thoſe who gather in Summer, *Prov.* 10.5. And

8. Thoſe who keep and obſerve the Commandements of God, *Deut.* 4.6. *Solomon*, *Prov.* 1. 5, 6, 7. and in many other places of that Book, doth uſually call good and godly men *wiſe*, and wicked perſons fools, and that for theſe three reaſons:

I. Becauſe there is Folly and Madneſs in all Wickedneſs.

II. Becauſe the fear of God is the beginning of *wiſdom*: as both making men carefull to learn their duties, and having alſo a promiſe of direction in the way that they ſhould chooſe. And

III. Becauſe true piety and goodneſs are hereby freed from the reproach of folly, and ſimpleneſs, caſt upon them by worldly *wiſe men*: For as the *Heathen wiſe men* counted the Doctrine of the Goſpel fooliſhneſs, ſo worldly *wiſe men* judge all true conſcience of it, and obedience unto it, to ariſe from want of wit, and ſuperſtitious ſimplicity. But let men ſay what they will, the Goſpel is the *wiſdom* of God; and the obedience of it the *wiſdom* of Gods people (*Deut.* 4. 6.) in his ſight, and in all theirs who judge aright; which to neglect, and true happineſs in it, is the madneſs of folly.

† 3. Obſerve, that many in the Word have been commended for their *Wiſdom*: to wit, both *Jews*, *Gentiles*, and *Chriſtians*; yea both *publique* and *private perſons* of all.

I. Among the *Jewes* are commended,

1. Theſe *publique perſons*; *Solomon*, 1 King. 2.6 & 3.28. *Joſhua*, Deut. 34. 9. *David*, 2 Sam. 14. 20. *Joſeph*, Gen. 41. 39. *Ezra*, 7. 2:. And

2. Theſe *private perſons*; *David* when he kept his fathers

thers ſheep, 1 *Sam.* 16. 18. and the woman of *Abel*, 2 Sam. 20. 22.

II. Among the *Gentiles* are commended *Sergius Paulus* the Deputy, *Acts* 13. 7. and divers others.

III. Among the *Chriſtians* only is *true wiſdom*, and *ſpiritual prudence*: and therefore to inſtance in them, or give examples of *wiſe Chriſtians*, is needleſs, and endleſs.

† 4. Obſerve who are deſtitute of *wiſdom*; or, who are not *wiſe men*: namely,

1. Thoſe who juſtifie themſelves before God are not *wiſe*, *Job* 4. 17, 21.

2. Fools are deſtitute of *Wiſdom*, Prov. 1. 7. & 10. 21. & 17. 16.

3. He who deſpiſeth his neighbour is not *wiſe*, Prov. 11. 12.

4. Scorners are deſtitute of *wiſdom*; for though ſuch ſhould ſeek it, yet they find it not, *Prov.* 14. 6.

5. Thoſe who reject the Word of the Lord are not *wiſe*, *Jerem.* 8. 9. And

6. Thoſe who are given unto, or deceived by wine, *Prov.* 20. 1.

† 5. Obſerve, who muſt, or ſhould be *wiſe*, namely,

I. *Magiſtrates*, Deut. 1. 13. & 2 *Chron.* 2. 12. As *Socrates* by the Oracle of *Apollo*, was held the *wiſeſt man* among the *Heathen*: ſo *Solomon* by the teſtimony of God, was the *wiſeſt man* upon earth, 2 *Chron.* 1. *Be wiſe now therefore ye Kings*, Pſal. 2. 10.

II. Miniſters muſt be *wiſe*; and therefore are called *wiſe ſtewards*, Luk. 12. 42. that is, they muſt have skill to fit, and to give to every one within their charge, his due portion of food, agreeable to his ſtrength, and age; that is, Milk to whom milk, and ſtrong meat to whom ſtrong meat belongs. If *Solomon* a Magiſtrate, and Ruler over bodies, deſired *Wiſdom* above all worldly things; then how much more ſhould Miniſters deſire it, who are ſet over mens Souls? *Non aurum, non divitias, non terre-nam gloriam Solomon à Deo petiit; ſed ut ſciret populum Dei regere & judicare. Si hoc eligit Rector corporum, multo magis hoc eligere debent Rectores animarum, ut ingreſſum ad fidem, & egreſſum ad fidem populo Dei demonſtrent*, Gloſſ. in Lib. 1. Reg.

III. Old men ſhould be *wiſe*, Job 12. 12.

IV. Chil-

IV. Children ſhould be *wiſe*, Prov. 10.1. & 29.3. And
V. All men ſhould be *wiſe*, Prov. 1.20.&c. & 8.1. *&c.*

†6. Obſerve, for whom men ſhould be *wiſe*: namely, for themſelves as well as for others. *Wiſe men* ſhould not be like *Shell fiſhes*, which breed Pearls for others to wear, but are ſick of them themſelves; nor like a *Mercury Statue*, which ſhowes the way to others, but ſtands ſtill it ſelf; nor like a Whetſtone which ſharpeneth the knife, but is blunt it ſelf; nor like *Plutarchs Lamiæ*, which have eyes abroad, but are blinde at home: for he who is *wiſe*, ſhould principally be *wiſe* for himſelf; and be like the *Cynamon-tree*, which lets not out, or ſpends all its ſap in leaves and fruit which will fall off, but keeps the principal part of its fragrancy for the Bark which ſtayes on. It were ſmall happineſs for a man, to heal others, and be incurably ſick himſelf; to ſave others by his *wiſdom*, and to loſe his own Soul by his folly and iniquity; like the Ship, *Acts* 27. which was broken to pieces it ſelf, but helped the Paſſengers ſafe to ſhoar; or like thoſe who built the Ark for *Noah*, and were drowned themſelves. An Orator having wiſely and bitterly declaimed againſt folly, and had ſcoffingly put the fool upon his Auditors; one of them ſaid, Sir, your diſcourſe of *folly* may well be divided into three parts: to wit, in one you have declaimed againſt all men; the ſecond you have beſtowed upon us; and the third you have kept to your ſelf. Thus they who commend *wiſdom* to their Hearers muſt keep ſome for themſelves. For a man to have a full brain, and an empty heart; a Library of Divinity in his head, and not ſo much as the leaſt Catechiſm in his Conſcience; is, as if one were to tell heads, and to number the company, but ſhould forget to reckon himſelf. If an Inheritance were to be divided among many children, no Coheir would ſet out the portions of the reſt, and forget his own. When a man gives away all temporal things, we ſay, he hath a kind heart; but in the diſtribution of Spiritual things, to leave our ſelves none, argues not a kinde but a ſtupid heart. *Bonum ſui diffuſivum.* Ariſt. Heavenly knowledge is not loſt by communicating, for we may give all and keep all: And therefore we muſt not with *Martha*, care for many things on the behalf of others, and never mind that one thing of *Mary*, the care of our own ſalva-

tion,

tion, *Luk.* 10. 41. but pray unto God to enable us, to give ſo much ſpiritual *wiſdom* and knowledge unto others, as may make them rich in grace, and yet keep ſo much for our ſelves, as may make us rich in glory.

† 7. Laſtly, obſerve, what the *Badges*, *Marks*, and *Signs* of a *true Wiſe man* are: namely,

1. *True Wiſdom* conſiſts not in opinion, but in truth, *Prov.* 26. 16. *Rom.* 12. 16. *Job* 37. 24. The fool thinks himſelf *wiſe*; but the *wiſe man* thinks not ſo of himſelf; as was proved before in *Socrates*.

2. A *wiſe man* covereth ſhame, *Prov.* 12. 16. that is, he bridleth his affections. And

3. He concealeth knowledge, *Prov.* 12. 23. and knows when to be ſilent, *Amos* 5. 13. *Job.* 13. 5. And

4. He worketh by knowledge, *Prov.* 13. 16. And

5. He underſtandeth his Way, *Prov.* 14. 8. And

6. He conſiders his ſteps and goings, *Prov.* 14. 15. And

7. He regards correction, *Prov.* 15. 3. And

8. He foreſees deſtruction, and labours to prevent it, *Prov.* 22. 3. And

9. *Tully* ſaith, A *wiſe man* is neither *Adverſis rebus oppreſſus, nec elatus ſecundis*, as a Gentleman of our Nation once writ to an Earle.

Such one is ware by what degrees he climbs,
Rather pleaſant than proud in high eſtate,
Far bolder than abaſht in lowring times,
And can in both right well uphold his ſtate.
Which many would, but few can doe, or none,
Of which ſmall ſort I wiſh your Lordſhip one.

10. *Alexander Severus* ſaith, by *Wiſdom* is marked and diſcerned, the words, acts, and demeanour of all men: Whence I may ſay, That a *Wiſe man* may be known by his *Words*, *Works*, and *Carriage*.

Firſt, By his *Words*: for as we ſee (ſaith *Socrates*, ap. *Stob. Serm. de Virt.*) the beautifull Pictures, when the gate of the Temple is open; ſo we perceive excellent repreſentations of Vertue, when a *Wiſe man* openeth his mouth. *Wiſdom* is a tree which ſpringeth from the heart, and beareth fruit in the tongue. *The mouth of the righteous will ſpeak Wiſdom, and his tongue will talk of judgement,*

Pſal.

Pſal. 37. 30. & 49. 3. *In the lips of him who hath understanding Wiſdom is found*, &c. Prov. 10. 13, 31. Note here, that theſe eight benefits come from the words, tongue, lips, or ſpeeches of *Wiſe men*:

1. Under Parables and dark ſpeeches they utter profound *Wiſdom*, Prov. 1. 6. And

2. The tongue of the *wiſe* is health, *Prov.* 12. 18. And

3. The Inſtruction of a *Wiſe man* is as the well-ſpring of life, to turn away from the ſnares of death, *Prov.* 13. 14.

4. The Lips of *Wiſe men* preſerve them, *Prov.* 14. 3.

5. The tongue of the *wiſe* uſeth knowledge aright, *Prov.* 15. 2.

6. The lips of the *wiſe* do ſpread abroad knowledge, *Prov.* 15. 7. and encreaſe doctrine, *Prov.* 16. 21, 23.

7. A *Wiſe man* with his words will pacifie wrath, *Prov.* 16. 14. And

8. The words of the *wiſe* are like goads, and like nails faſtened by the maſters of the Aſſemblies, which are given by one Paſtour, *Eccleſ.* 12. 11.

Secondly, A *Wiſe man* may be known by his *Works* and actions; for *true Wiſdom* teacheth us, as well to do well, as to ſpeak well. It ſufficeth not a lover of *Wiſdom* to reprove the vices of others by words, but it is neceſſary for him to do himſelf that which he requireth others to do. Like as the ſick man who asketh counſel, and is taught by the Phyſician, is never the nearer health, except he take the medicine: ſo he who is inſtructed in *Wiſdom*, and followeth not the ſame, is never the better therefore, but loſeth the health of his body, and the bleſſedneſs of his ſoul. And therefore *Ariſtotle* ſaith, Deſire not to be *wiſe* in words, but in works: for *wiſdom* of ſpeech paſteth with the world, but works wrought by *wiſdom* encreaſe unto the world to come. *Wiſdom* ſometimes ſignifies *Prudence* and *Diſcretion*, enabling men to perceive what is fit to be done, according to the circumſtances of time, place, perſons, manner, and end of doing, *Eccleſ.* 2. 13, 14. *I ſaw that there is profit in Wiſdom, for the Wiſe mans eyes are in his head.* And 1 *Sam.* 16. 18. *He is a man of War, and wiſe in matters.*

Thirdly, A *Wiſe man* may be known by his *Carriage* and *deportment*, in all places, at all times, and with all perſons.

perſons. *Wiſdom* garniſheth riches, and ſhadoweth poverty. *With the well-adviſed is Wiſdom*, Prov. 13. 10. *Acts* 13. 7. *Socrates* exhorted all his Scholars unto theſe three things; *Ut in Animo haberent prudentiam, in Lingua ſilentium, & in Vultu verecundiam: Maxim. Serm.* 41. To have *Wiſdom* in their heart, Silence in their tongues, and Baſhfulneſs in their countenance. Thus much for theſe words, *Wit, Wiſdom, Prudence, Diſcretion*, and *Wiſe Men*. I come now to treat of their contraries, *viz.*

Folly, Fooliſh, Fooliſhneſſe, Fools,
Silly, Simple, Unwiſe, Imprudent,
Inconſiderate, Indiſcreet, Raſh.

CHAP. V.

Of Folly, Fooliſhneſs, Fooliſh.

CONcerning theſe, I will briefly hint at ſome things which are more *Doctrinal*, and ſome which are more *Practical*.

The Doctrinal Part.

In this *Part* I will curſorily conſider theſe three things: Firſt, To whom *Folly* is referred: *viz.*

1. Sometimes to Angels, *Job* 4. 18.
2. Sometimes to Men, 1 *Sam.* 26. 25.
3. Sometimes to Beaſts. *Zebra* in *Africa* is a beautifull creature, much like a *Horſe*, but ſo ſimple, that a man may come within ſhot of them at pleaſure, and may ſhoot three or four of them before they will make away. Again, there is a beaſt in *Africa* called *Dabuh*, (*Solinus* cap. 3[illegible] calls it *Celphos*) which is like a *Wolf*, but in his feet and legs, wherein it reſembles Man; which is ſo ſimple and fooliſh, that with a Song and a Taper, they who know his haunt, will bring him out of his Den, and captivate his ears with Muſick, whileſt another captivates his legs with a Rope.

Secondly, Obſerve, that there are three ſorts of *Folly*, viz.

1. There

I. There is a good and warrantable *folly*, 2 *Cor.* 11. 1. And

II. There is a natural *folly*, *Prov.* 13. 16. & 14. 24. Thus it is *folly* to hop againſt the hill, and to ſtrive againſt the ſtream. And

III. There is an evil and wicked *folly*: thus the name of *folly* is given,

1. To Rapes, *Gen.* 34. 7. *Judg.* 20. 6, 10.
2. To Sacriledge, *Joſh.* 7. 15.
3. To Inceſt, 2 *Sam.* 13. 12.
4. To Fooliſh Reaſonings, *Job* 42. 8.
5. To a Life void of Religion, *Pſal.* 49. 13.
6. To the Inſtruction of *Fools*, *Prov.* 16. 22.
7. To him who anſwers a matter before he hears, or fully underſtands it, *Prov.* 18. 13.
8. To wicked words, *Iſa.* 9. 17. And
9. To falſe teaching, *Jerem.* 23. 13. & 2 *Tim.* 3. 9.

Thirdly, Obſerve, that there are four ſorts of *fooliſhneſs*, viz.

I. It is a *fooliſh* thing for a man to live in ſuch a condition, as he would be loth to die in. And

II. To expoſe his life to the danger of loſing it for a thing of no price or value. And

III. To chooſe evil before good, when both are propounded to a mans choice. The *Rabbins* ſay, (it may be a *Legend*) that when *Moſes* was a childe, King *Pharaoh* ſetting the Crown on his head, he threw it on the ground, and trampled upon it; whereupon the King took a fire-coal out of the fire, and held a piece of Gold in his hand, bidding him take one; whereupon he taking the coal, and refuſing the Gold, they all concluded that he was a *Fool*. And

IV. It is a great *fooliſhneſs* for a man to ſell a large Patrimony for a diſh of broth; as *Eſau* ſold his birthright for a meſs of Pottage.

The Practical Part.

In this *Part*, there are ſome *Leſſons* to be learnt, and ſome *Duties* to be performed.

† I. From, concerning, or in regard of *Folly*, we may learn theſe eight *Leſſons*;

1. Who

1. Who must not turn to *folly*, viz. Saints, *Psal.* 85. 8. And

2. Who promote and advance *folly*, viz. they who are hasty of spirit, *Rom.* 14. 29.

3. We may learn, why *folly* prevails so much with men; namely,

I. Because they repulse her not valiantly, endeavouring to be freed from her.

II. Because they will not give credit to those things which were found out to be true, and taught by *Wise men*. And

III. Because they lightly pass over things of great importance. *Senec. ep.* 59. *ad Luc.*

4. We may *learn*, that it is lawfull to study it dogmatically, *Eccles.* 1. 17. & 2. 3. & 7. 25. And

5. That Wisdom is better than *Folly*, *Eccles.* 2. 13. And

6. That a little *folly* defameth and disgraceth him, who is in estimation for wisdom and glory. And

7 That *folly* is often highly esteemed, when those who are rich in Wisdom and Vertue are little set by, *Eccles.* 10. 6.

8. We may *learn*, that *folly* procures punishment, *Psal.* 38. 6. *Prov.* 10. 8, 10. & 7. 22. For

I. The Lord bewails our *foolishness*, Prov. 17. 21. & 19. 13. and therefore it is blamed, *Mark* 7. 22. and *fools* exhorted to learn wisdom, *Prov.* 1. 22, &c. And

II. *Foolishness* is loved, till stripes come, *Prov.* 22. 15. & 5. 23. & 13. 19. & 19. 29.

† II. The *Duty* here required of us is, to lay aside *folly*, and to labour to be *wise*. Two particulars are here distinctly to be handled:

1. To labour to be *wise*.

2. To lay aside *folly*.

FIRST, It is our duty to endeavour to wax *wise*, *Psal.* 94. 8. *Prov.* 5. 1. To which purpose let us consider and do these four things.

First, Let us be humbled for our sins, *Mich.* 6. 8. *Joel* 2. 13. *Jam.* 4. 9. And

Secondly, Let us labour to redeem the time, *Ephes.* 5. 15. And

Thirdly, Let us consider our wayes, *Prov.* 28. 26. *Plurimi non eunt, sed feruntur.* Senec. We must not be violently

ently hurried, and ride poaſt in our ſpiritual warfare and ourney, but walk circumſpectly with fear and care, *Prov.* 4. 8, 15. *Eph.* 5.15. And

Fourthly, Let us endeavour to know our ſelves, and our wn ſins. *Multi alios non ſeipſos; num plus amas*, &c. *Chryſoſt. ſ. Matth.* 7. Many know others better than themſelves; and the ſins of others better than their own; but et they will love themſelves beſt. *Summa Philoſophia νοῆι σεαυτὸν: Hugo Vict.* The beſt Philoſophy is to know our ſelves. *Quo minus ſe novit, minus diſplicet. Gregor.* The eſs a man knows himſelf, the more he loves, and the etter he likes himſelf. And therefore let us conſider, hat theſe two *Fathers* ſay:

I. *Gregory* ſaith, We ſhould conſider theſe four things, *Ubi fuiſti, es, eris, non es?*

1. What we once were, for the time paſt.
2. What we now are, for the time preſent.
3. What we ſhall be, for the time to come.
4. What we are not, which we ſhould be.

II. *Bernard* ſaith, we ſhould conſider theſe three things, *Quis naturâ, perſonâ, vitâ?*

1. What we are by nature?
2. What we are in our perſons?
3. What we are in our Lives? We muſt diligently examine, what our natural condition is; what our perſonal conſtitution is; and what our life and converſation is.

SECONDLY, It is our duty, to labour to remove *olly* and *Fooliſhneſs* far from us, *Prov.* 8.5. & 9. 6. Two hings are here conſiderable:

1. Wherein *Folly*, and *Fooliſhneſs* conſiſts.
2. The *fruits* and *effects* of *Folly*.

† I. *Folly* and *Fooliſhneſs* conſiſts in Five things, *viz.* Firſt, *Non conſiderando*, in not conſidering, *Pſal.* 92. 6. a. 57. 1. *Eccleſ.* 2.14. *Luk.* 24.25. *Iſa.* 44.19. that is,

I. That nothing comes by chance, 1 *King.* 22.34. And

II. That Gods hand is in all our afflictions, *Pſal.* 14.1. a. 19. 12. And

III. That the Cauſe of all is ſin, 1 *King.* 8.38. This is he worſt of all, *Prov.* 17. 10. & 23. 35.

Secondly, *Non cautè ambulando*, in not walking warily, Jer. 4.22. & 5. 4. *Prov.* 27. 22. that is,

1. By not Fearing, *Pſal.* 119. 120. *Prov.* 16. 6. *Jonah* 1. 16. And

2. By Laughing in the time of Lamentation; by being merry in the time of mourning, *Prov.* 15. 21. *Iſa.* 22. 12. *Amos* 6. 6. *Eccleſ.* 7. 6. *Iſa.* 28. 9.

Thirdly, *Non reſpiciendo*, in not regarding the frailty of Life, *Pſal.* 90. 12. And therefore Apoplexies, Plague, Peſtilence, and ſuch diſeaſes as cut men ſuddenly off, are ſent abroad into the world.

Fourthly, *Mundanè ſapiendo*, in ſtudying only worldly wiſdom; in minding only worldly things, *Rom.* 1. 22. *Iſa.* 10. 12, 13. *Exod.* 1. 10. & 1 *Cor.* 3. 18. And

Fifthly, *Malè curando*, in curing ſpiritual maladies amiſs: that is,

I. By avoiding the Effect not the Cauſe. Many are afraid of the Plague, who never fear ſin: although if they ſin, their conſcience will follow them, as the ſhadow the ſubſtance, and clamour continually againſt them. And

II. By preſuming to abide in their ſins; and the phraſe of *Fools*, Pſal. 107. 17. (*Fools are afflicted by reaſon of their ſins*) ſeems to denote this; as if he ſhould ſay, *Fools* will not forſake their ſins, untill they be compelled by ſcourges as follows in the next particular, *viz.*

† II. The *fruits* and *effects* of *Folly* and *Fooliſhneſs* are theſe eight:

1. A *Fool* wants underſtanding.

2. He cannot be taught, being uncapable.

3. He cannot weigh and conſider things as they are. *Deut.* 31. 22. *Eccleſ.* 4. the laſt, or, 5. 1.

4. He cannot walk or work by rule and pattern, *Gal.* 6. 16.

5. He cannot put a difference between thing and thing, as between Braſs and Gold, or, Glaſs and Cryſtal, *Rom.* 1. 28.

6. He knows not times and ſeaſons, when it is time or fit to do ſuch or ſuch a buſineſs, and when it is time to be left undone.

7. He doth not forſee the events of things, neither conſiders the danger of his *folly*, as *Prov.* 7. 22, 23. *As the fool followed her ſtraightwayes, as an Oxe that goeth to the ſlaughter, and as an Idiot to the ſtocks for correction, till*

a

dart ſtruck through his liver; and as a bird haſteth to the ſnare, not knowing that he is in danger. *Herodotus* tells of *Pſilli*, a *fooliſh* people, who being diſpleaſed with the South winde, for drying up their waters, would needs take up arms againſt it; but while they marched on the ſands to meet their enemy, it blew ſo ſtrongly, that raiſing a drift of ſand, it overwhelmed them, whereby inſtead of a victory, they met with their graves, as a juſt reward of their *folly*.

8. Affliction is an effect of *folly*, *Pſal.* 107. 17. *Fools are afflicted for their ſins.* Sinfull *Folly* brings forth ſorrow; or, *fooliſh* impiety, or impious *folly* produceth puniſhment, *Iſa.* 42. 24. & 50. 1. & 59. 2. *Jer.* 5. 25. *Prov.* 13. 6. *Jer.* 44. 2, 3. For

Firſt, The Law obliges the Lord to puniſh ſin, *Gen.* 2. 17. & 1 *Cor.* 15. 56. And

Secondly, Sin is the ſeed of puniſhment, *Hoſ.* 8. 11. And

Thirdly, Only Faith and Repentance frees us. And therefore, let us examine our ſins; that is,

I. Our own ſins, not the ſins of others. And

II. Our crying ſins. And

III. Our confidence and boldneſs in ſinning, *Jer.* 43. 2. And

IV. Our craftineſs and cunning. And

V. Our occult and ſecret ſins; whether

1. Such as yet are hid from our ſelves, *Pſal.* 19. 13. Or,

2. Such as we deſire to hide from the Lord, *Pſal.* 90. 8. *Jer.* 16. 17. *Mich.* 3. 16.

CHAP. VI.

Of Fools, and Unwiſe.

IN this *Chapter*, as in the former, we have both a *Doctrinal* and a *Practical Part* to conſider of.

The Doctrinal Part.

In this *Part* we have theſe ſix things to obſerve, and conſider of:

† 1. Obſerve, who are *unwiſe*; namely,

Firſt, Sometimes ſome people, *Deut.* 32.6. *Hoſ.* 13.13.

Secondly, Sometimes ſome perſons. Now theſe perſons are ſaid to be *Unwiſe*.

1. He who will wade thorow the River which he hath not ſounded, unleſs he can either ſwim well, or have help at hand.

2. *Stultus, ab obliquo qui cum diſcedere poſſit,*
Pugnat, in adverſas ire natator aquas. Ovid.

When dangers may be ſhun'd, I reckon him
Unwiſe, who yet againſt the ſtream will ſwim.

3. He who is ungratefull to God, *Deut.* 3. 26.

4. He who protracts and delayes his Repentance and Converſion unto God, *Hoſ.* 13. 13.

5. He who is not converted to the Faith of Chriſt, *Rom.* 1. 14.

6. He who is negligent and careleſs of his Converſation and Life, *Eph.* 5. 17.

7. He who is illiterate, and ignorant, *Rom.* 1. 14. or, who either wholly wants the knowledge of the truth, or having it, doth not ſubmit himſelf to be ruled by it, *Eph.* 5. 17.

8. He who labours to allure others to ſin, *Prov.* 9. 13.

9. The carnal and unregenerate man is *unwiſe*, 1 *Cor.* 2. 14. *Prov.* 2. 3. *Jam.* 1. 5. And ſo is

10. The blind and ignorant man, *Eph.* 4. 18. *Pſal.* 14. 1, 5. & 49. 20. And

11. He who will not be reproved, *Prov.* 12. 1, 15.

12. He who neglects his time, *Eph.* 5. 8. *Rom.* 13. 11. *Prov.* 10. 23. & 14. 9.

13. He who communicates with the works of darkneſs, *Eph.* 5. 11. *Iſa.* 52. 11. & 2 *Cor.* 6. 16. And

14. He who walks not circumſpectly, *Epheſ.* 5. 15. *Coloſſ.* 4. 5. *Matth.* 10. 16. Now for a double cauſe theſe are called *Unwiſe*, viz.

I. Becauſe they labour for, and endeavour after things which bring them no profit, or ſpiritual advantage at all, *Iſa.* 55. 2. And

II. Becauſe they purſue and practiſe thoſe things which will be their ruine; as *Adam* ſold Paradiſe for an Apple, and *Achan* loſt his Life for a Garment.

† 2. Ob-

† 2. Obſerve, that the *Hebrews* have three words for a *Fool*, viz.

I. *Evil*, that is, *a curious fool.*

II. *Cheſil*, that is, *an inconſtant Fool.* And

III. *Naval*, that is, *a wicked Fool.*

† 3. Obſerve, how the Scripture may be freed, and cleared from contradicting it ſelf, in regard of divers paſſages mentioned therein, concerning *Fools*; *e. g.* Chriſt, *Matth.* 5. 22. ſaith, we muſt call none *Fool*; now in thus ſaying he contradicts his *Father*, *Himſelf*, ſome *Prophets*, ſome *Apoſtles*, and ſome pious *Perſons.*

Anſ. 1. God, *Prov.* 12. 6. calls wicked men *Fools*, and it is lawfull for him ſo to call them.

Anſ. 2. Chriſt, *Matth.* 23. 17, 19. calls the Scribes and Phariſees, *Fools*, and blind guides; and *Luk.* 24. 25. he calls the two Diſciples, *Fools*: contrary to his own doctrine, *Matth.* 5. 22. Now for the reconciling of theſe we muſt note, That as the true Chriſtian, and childe of God, doth conſiſt of a double nature, *viz.* Carnal and Spiritual, ſo there is in him a double Anger, namely, Carnal and Spiritual. Now the carnal anger is the fruit of the fleſh, and of man as he is corrupted; and therefore is ſin and death, *Rom.* 8.6. and as evil is forbidden by Chriſt, *Matth.* 5. But the ſpiritual anger is the fruit of the Spirit, unto which the faithfull are led, and moved, that thereby ſin may be amended, and vice reformed: and by this Spirit was Chriſt led unto this ſpiritual anger, againſt the Phariſees, and his two Diſciples, which is rather to be called Chriſtian Reproof than anger. When wicked men are angry, they are tranſported with fury and rage; not that thereby they may amend thoſe with whom they are angry, but that they may oppreſs, diſgrace, or undoe them. This was the anger of the *Jews* againſt the Prophets, and the Promiſed *Meſſiah*: And that anger which proceeds from pride, hatred, contempt, and a deſire of revenge, is abſolutely forbidden as ſinfull, *Matth.* 5. but this Prohibition doth not take away either publick or private reproofs, which are joyned and accompanied with love. And thus Chriſt out of his love unto the Phariſees, and his Diſciples, and his duty to God, as he was a Prophet, and his deſire that they might be amended, calleth them *fools*, *blinde guides*, and *ſlow to believe.*

Anſ. 3. The *Prophet David*, Pſal. 94. 8. ſaith, *Underſtand ye brutiſh among the people: and ye fools when will you be wiſe?* Where note, that words being the ſigns of the conceptions of the minde, the fault in words is to be conſidered by the intention and affection of the heart, and therefore when theſe words are ſpoken, not with a mind or intent to calumniate, diſgrace, or contemn our brother, but to inſtruct and Chriſtianly to reprove him, for his amendment, then they are not ſin.

Anſ. 4. S. *Paul* ſaith, *O ye fooliſh Galathians*, Gal. 3. 1. and plainly calls the *Cretians lyars, and ſlow-bellies*, Tit. 1. 12. but herein he is not contrary to Chriſt; for *Matth.* 5. 22. is to be underſtood of them, who charge men with *folly*, with a minde to reproach them, by way of revenge. For we muſt not call any *Fool* in hatred, contempt, and anger, becauſe Chriſtians ſhould look upon all men as their brethren; as our Saviour there, *Matth.* 5.22. ſaith plainly, *Thou muſt not in anger call thy brother fool.*

Anſ. 5. Concerning *Abigail*, who 1 *Sam.* 25. 25. called her husband *Fool*, and for her vindication in ſo doing, we aſſert theſe two things.

Firſt, That *Abigail*, in calling her husband *Fool*, did no more than became her, and was fit then to be done, all things conſidered. For

I. Her husbands *fooliſhneſs* was known, inſomuch that thereof he had his name; ſo that ſhe did not reveal his ſecret infirmity, but only ſpeaketh of that, which was in every ones mouth.

II. She was forced to call her husband *Fool*, to deliver him from imminent and preſent deſtruction: As *Chirurgeons*, to ſave the whole body, ſometimes cut off a part; ſo ſhe to ſave *Nabals* life, calls him *Fool*.

Secondly, Though *Nabal* was a *Fool*, as his name ſignifies, yet it muſt be underſtood with this diſtinction: There is a *fooliſhneſs* which proceeds from a natural defect in the wit: ſuch *fools* are to be pitied; but *Nabal* was not ſuch a *fool*. There is another kinde of *fools*, to wit, when men are given over unto all lewdneſs and wickedneſs, and are blinded with their own impiety, *Rom.* 1. 22. now ſuch a *fool* was *Nabal*, who is therefore called *A man of Belial*: that is, a wicked and lewd man.

† 4. Ob-

† 4. Obſerve the meaning of theſe two places, where this word *fool* is mentioned.

I. *Prov.* 17. 21. *The father of a Fool can have no joy.* For the underſtanding of theſe words note, that the *Hebrews* uſually imply, or underſtand more than they expreſs: as *Exod.* 20. 7. *The Lord will not hold him guiltleſs who takes his Name in vain*: that is, he will certainly and ſeverely puniſh him; ſo *Prov.* 24. 23. *It is not good to accept perſons in judgement*; that is, it is very evil: ſo there *Prov.* 17. 21. *The father of a fool rejoyceth not*; that is, he is very ſad.

II. *Deut.* 32. 6. *O ye fools and unwiſe.* For the underſtanding of theſe words obſerve, that the Lord ſeems to ſay,

1. *O fools*, why do ye not conſider, what I could do unto you, if ye would but obey me? And

2. *O fools*, why do ye not conſider what I can do unto you, if you will not obey me? And

3. *O fools*, why do ye not conſider, how loth and unwilling I am to take the rod into my hands, and to puniſh you for your offences?

† 5. Obſerve the ſeveral ſorts and kinds of *Fools*; namely,

Firſt, I might ſay, there are theſe four:

1. Some are *fools* in that which is evil, but wiſe in that which is good.

2. Some are *fools* in that which is good, and wiſe in that which is evil.

3. Some are *fools*, both in regard of good and evil.

4. Some are no *fools* in regard of the dogmatical knowledge either of good or evil.

Secondly, I might ſay, that there are theſe four ſorts of *fools*:

I. Some are *fools*, but think not, or know not themſelves to be ſuch. *Seneca ep.* 50. *ad Lucil.* ſpeaking of his wives *fool Harpaſte*, ſaith, She ſuddenly loſt her ſight, not knowing that ſhe was blind, and therefore would often ask leave to go abroad, becauſe the room was ſo dark.

II. Some think themſelves *fools*, who are not ſuch.

III. Some are *fools* and think themſelves ſuch, 1 *Cor.* 3. 18.

IV. Some are thought to be *fools* who are not ſuch, 1 *Cor.* 4. 10. *Eum qui ſit juſtus ac bonus, ſtultum eſſe: Carneades apud Cicer. de repub. lib.* 3. & *Pſal.* 69. 7. *For thy ſake Lord am I counted a fool.* Now good and godly men are thus eſteemed of the world, becauſe they ſtand ſo much upon matters of Conſcience, and are ſo carefull in all their dealings, to keep faith and a good Conſcience towards God and man. *Facilem eſſe iniquæ ad divitias viam, quo die bonæ mentis pœnituerit. Demetr. apud Senec. nat. qu. lib.* 4. *Præf.* If Gods children were not ſo ſtrict and ſtrait-laced; if they would not ſtand upon nice points and terms; if they would not ſtick to lie and diſſemble with *Ananias* and *Sapphira*, *Acts* 5. 1, 2. to belie and beguile, as *Ziba Mephiboſheths* man did his Maſter, 2 *Sam.* 16. 1, 2. to ſwear and forſwear with prophane *Antiochus*; to ſteal and purloin with *Micah*, *Judg.* 17. 2. to oppreſs and murther, when they have power in their hands, with wicked *Ahab* and curſed *Jezabel*, 1 *King.* 21. they might as well come to wealth, as many worldly men doe, who ſcrape and gather much goods together by theſe means. And becauſe they dare not be wicked for wealth, and miſchievous for money, therefore by the world they are accounted *fools* and mad men.

Thirdly, I might ſay, that there are five ſorts of Fools. For,

1. There are *natural Fools*, who are deprived of the uſe of reaſon.

2. There are *illiterate fools*, who are ignorant of humane Literature and knowledge.

3. There are perverſe and *wilfull fools*, who will not learn either by teaching or correction.

4. There are *conceited fools*, who perſwade themſelves that they are wiſe, when they are otherwiſe.

5. There are *ſpiritual fools*, who are wiſe in temporal things, but *fooliſh* in ſuch things as concern Gods glory, and their ſpiritual edification.

Fourthly, I might ſay, that there are theſe five ſorts of *fools*.

I. Some are *fools* in regard of years; as Infants and young Children: *Folly* is not charged upon theſe, becauſe the time of Wiſdom is not yet come.

II. Some are *fools* in regard of the weakneſs of their Intel-

Intellectuals, from their birth; these we pity, and name *Ideots*, *Job* 5. 2.

III. Some are *Fools* in regard of some accident, disease, or casualty, *viz.* such as lose the use and exercise of their reason, by some sickness or grief; these we bewail, and call Mad men, Lunaticks, and Phrantick men.

IV. Some are *Privative Fools*, because deprived of the means of Learning and Knowledge. And

V. Some affect *folly* and ignorance; and though much taught, yet through wilfulness, and a contempt of wisdom, remain in their *foolishness*; these are the worst *fools* of all.

† 6. Observe a double *Difference* between *Wise men* and *Fools*, viz.

1. *Wisdom* looks to some things which are present, some which are to come. This differenceth a *Wise man* and a *Fool*; the first begins in the end, the other ends in the beginning.

2. *Wise men* are like Timber trees in a Wood, here and there one; *Fools* are the greater number. Thus much for the *Doctrinal Part*.

The Practical Part.

In this Part we have some things *to learn*, and some things *to doe*.

¶ I. From, concerning, or in regard of *Fools*, we may learn these thirteen *Lessons*.

† 1. Many particular *Lessons* may be *learnt* from *Prov.* 26. 1, 6, 7, 8, 9, 10, 11, 12. if my Reader will please to consult and consider the place.

† 2. Three *Lessons* more may be learnt from *Prov.* 19. 9, 10. & 24. 7.

† 3. We may *learn*, that some die like *Fools*; that is, basely, cowardly, without resistance, 2 *Sam.* 3. 23.

† 4. We may *learn*, that *fools* die as well as wise men, *Psal.* 49. 10. And

† 5. That excellent speech becomes not a *fool*, Prov. 17. 7. And

† 6. That *fools* are dangerous in their rage, *Prov.* 17. 12. And

† 7. That

† 7. That a *fool* when he holds his peace is counted wise, *Prov.* 17. 28.

† 8. We may *learn*, that these two things are the bane of *fools*;

I. Ease and Idleness, } *Prov.* 1. 32.
II. Prosperity, }

† 9. We may *learn*, when *fools* are best known, *viz.* the *Sage* is not so well known among the *Sages*, nor the *Fool* among the *Fools*, as the *Sage* is among *Fools*, and *Fools* among *Wise men.*

† 10. We may *learn*, what the Lot and Portion of *Fools* is; namely,

I. Correction by the Magistrate, *Prov.* 7. 22. & 26. 3. And

II. To be Servants to the Wise, *Prov.* 11. 29.

III. To be a grief to their Parents, *Prov.* 17. 21, 25. And

IV. To be the cause of their own ruine, *Prov.* 18. 7.

† 11. We may *learn*, what the *Marks*, and *Properties* of *Fools* are; namely,

I. The *Negative Marks* are these two:

1. Not to improve the Means of Knowledge, *Prov.* 17. 16. And

2. Not to be bettered by Correction, *Prov.* 17. 10. & 27. 22.

II. The *Affirmative Marks* and *Properties* of *Fools* are these:

1. To love simplicity, *Prov.* 1. 22.
2. To return to his folly, *Prov.* 26. 11.
3. To love ease and idleness, *Prov.* 1. 32.
4. To be ignorant of the Works of God, *Psal.* 92. 6.
5. To be easily seduced to Errour, 2 *Tim.* 3. 6. *Rom.* 16. 18.
6. To be full of words, *Prov.* 10. 8, 10.
7. To be easily enticed to sin, *Prov.* 7. 7. & 9. 16.
8. To believe every word or thing they hear, or is told them, *Prov.* 14. 15.
9. To rejoyce in folly, *Prov.* 5. 21.
10. To be extream in their rage, *Prov.* 17. 12.
11. To make it a sport to do mischief, *Prov.* 10. 23.
12. To think their own wayes right and good, *Prov.* 12. 15.
13. To be alwayes medling with what concerns them not, *Prov.* 20. 3.

14. T

14. To lay open their own *folly*, *Prov.* 13. 16.

15. To rage and be confident in what he doth, *Prov.* 14. 16.

16. To deſpiſe the inſtruction of their Superiours, *Prov.* 15. 5.

17. To utter all his minde, *Prov.* 29. 11.

18. To truſt in his own heart, *Prov.* 28. 26.

19. To be given to contention, *Prov.* 18. 6.

20. To have no delight in underſtanding, *Prov.* 18. 2.

21. To glory in their ſhame: *e. g.* There are women in *Diu*, who by art dy their teeth black, eſteeming themſelves ſo much the more beautifull; and therefore go with their lips open, to ſhew the blackneſs of their teeth.

22. To be much in purpoſe. Among many other evils, *Folly* hath likewiſe this, that it beginneth alwayes to live, never makes any progreſs in a vertuous courſe. *Senec.* *Fools* are much in purpoſing, little in performing.

† 12. From *Lipſius* we may *learn*, *Inſipientes non debent verſari in publicis rebus*: that *fools* are unfit for publick affairs, or weighty employments.

† 13. We may *learn*, who are truly ſaid to be *Fools*; namely,

Firſt, Some ſay, theſe ſeven ſorts of perſons are juſtly called *Fools*:

1. *Qui tantum minatur, ut non timetur*: he who only threatens, that none may fear him, or ſtand in awe of him.

2. *Qui tantum jurat, ut non credatur*: who therefore ſwears that none may believe him.

3. *Qui tantum dat, ut depauperatur*: who gives Almes for that end, that himſelf thereby may be impoveriſhed.

4. *Qui ſeipſum negligit, dum ab aliis negligitur*; who is regardleſs of himſelf, becauſe others ſleight him.

5. *Qui affligitur de re quam emendare nequit*; who ſadly afflicts himſelf for that which he cannot in the leaſt help.

6. *Qui rem ſibi impoſſibilem facere nititur*; who endeavours to doe that which is altogether impoſſible for him to doe.

7. *Qui ea credit, quæ veriſimilia non videntur*: who confidently credits thoſe reports which are moſt improbable, and unlikely to be true.

Secondly,

Secondly, *Æneas Sylvius* ſaith, that theſe three ſorts of men may well be called *Fools*: *de curial. miſer. Stultus qui quærit, quod nequit invenire; ſtultus qui quærit, quod noçet inventum; ſtultus qui cùm plures habet calles, deteriorem deligit.*

I. He is a *fool*, who ſeeks what he can never finde.

II. He is a *fool*, who ſeeks that, which being found will do him more hurt than good.

III. He is a *fool*, who having variety of wayes to bring him to his journeys end, takes that which is worſt.

Thirdly, We may ſay, that ſome are *Fools Comparatively*, ſome *Poſitively*.

1. Thoſe are *fools comparatively*, who (though they be godly yet) have much ignorance and unbelief remaining in them, *Luke* 24. 15.

2. Theſe are *fools poſitively* and ſimply, *viz.*

† 1. *Ideots*: in theſe we have two things to conſider of: to wit,

I. Who is an *Ideot*, or *Natural fool*; namely, *Fitz-herbert* ſaith, By the Lawes of the Land, he is counted a *Natural*, who hath not wit enough to number Twenty, or to tell his age. *Calviſion* and *Corvinus*, could not remember the four Elements, and after a ſickneſs forgot their own names.

II. Obſerve, what the *Properties* of a *Natural fool* are; namely,

Firſt, He is not capable of knowledge; for Precepts will no more profit a *fool*, than beauty doth the blind, or Muſick the deaf.

Secondly, He will ſhoot his Bolt as well at a *Buſh* as at a *Bird*: he will cenſure and paſs his verdict on the good and bad: he will give his judgement on actions he underſtands not, ſometimes well, ſometimes ill: ſometimes he will miſs the *But*, and ſometimes hit the *Mark*: *e. g.*

I. Sometimes the *fool* doth miſs the *But*; as *Pamur a fooliſh* fellow, having loſt a ſmall *Boat*, ſued or threatned to ſue every one for it whom he met withall.

II. Sometimes a *fool* hits the *Mark*: e. g. When a Gentleman, none of the wiſeſt, told our King *Henry* 7. that he found Sir *Richard Croſis*, (who was made *Banneret* at the battel of *Stoke*) to be a very *Wiſe man*: the King anſwered,

nſwered, he doubted not of that in the leaſt, but he marvelled much, how a *fool* could know a *Wiſe man*. When King *Francis* I. of *France*, was about the invading of *Italy*, he conſulted with his Council, where he might beſt enter *Lombardy*. Some adviſing one way, ſome another; his *Fool* ſtanding by, and hearing their conſultation, ſaid, they were all *fools*; For, ſaith he, you all adviſe the King how to enter into *Italy*, but none of you takes care how he ſhall get out again. Though this for a time was counted but a *fools Bolt*, yet it proved too true afterwards; for in that journey the King was taken, and ſent Priſoner to a Caſtle in *Spain*, called *Madrillo*. *Lupoldus* having raiſed an Army of 20000. horſe and foot, for the aſſiſtance of his Brother *Frederick* Duke of *Auſtria*, againſt *Lodovick* Duke of *Bavaria*; and having marched with his Army to *Egree*, intending to paſs over the Mountains, to ſubdue ome, who ſided with, and aſſiſted his Brothers enemies; e conſulted with his Council of War, by what way, or paſſage he might beſt ſteer his courſe, and direct his journey towards the *Switzers*? While they were buſie in conſulting, a *fool* called *Kune de Stocken*, ſtanding by, hearing their advice, and reſolving to ſhoot his bolt, he told them, he liked not their counſel, becauſe they all adviſed, how they ſhould enter into the enemies Country, but none adviſed how to come out again, after they were entred. In concluſion, as the *fool* ſaid, ſo they found it true; for *Lupoldus* with his Army, entring too far into the enemies Countrey, a great part of his Hoſt was loſt and ſlain, though he, with a ſmall party made ſhift to eſcape. The King of *France* warring againſt our King *Edward* 3. in a *Naval* fight, our victory was ſo great, that of 30000 *French-men*, few or none eſcaped alive; and 200. Sail of Ships were taken, out of which many leaped into the Sea. Thoſe about the King not daring to tell him of his great loſs, his *Fool* being in his abſence, talking of many things, among others, brake out into a vehement railing againſt *Engliſh men*, calling them Cowards, Daſtards, *&c.* with many ſuch opprobrious words. The King not knowing whereunto the *fools* words did tend, he asked him why he called the *Engliſh* ſuch Weaklings and Cowards? The *Fool* anſwered, becauſe the fearfull and cowardly *Engliſh-men* had not

the

the hearts, to leap ſo luſtily, and numerouſly into the Sea, as our *Normans*, and *French* Gentlemen had. By this the *French* King perceived, that his *Navy* was overcome. Thus, as the *French*, in a Proverb ſay, *Un fol enſeigne bien aucunefois un ſage*: *The Fool ſometime doth teach the Wiſe.*

Thirdly, The *Natural Fool* is jealous. We read, that a Conſul of *Rome*, gave his daughter named *Julia*, in marriage to a *Fool*, becauſe he was endued with great poſſeſſions. This *fool* was not long married, before he became ſo exceedingly jealous of his beautifull wife *Julia*, that he beholding one day her fair and Cryſtal neck as ſhe ſtooped to pull on her ſhooe, he fell into ſuch a ſuſpicious fury, that preſently he thruſt her thorow with his ſword; verifying the ſaying of *Caſtymachus*, That a *fool* deprived of reaſon, is no other but a mad man bereaved of his ſenſe.

Fourthly, A *Natural Fool* is *ſilly*. Now this property is referred,

1. Sometimes to a People, *Hoſ.* 7. 11.
2. Sometimes to Men, *Job* 5. 2.
3. Sometimes to Women, 2 *Tim.* 3. 6.
4. Sometimes to Doves, *Hoſ.* 7. 11.
5. Sometimes to *Aſſes*. It is obſerved in the *ſilly block Aſſe*, that when he ſees a *Wolf*, he layes his head on his ſide, thinking that becauſe he ſees not the *Wolf*, the *Wolf* cannot ſee him; but the *Wolf* having this advantage ſets on the blinde ſide of him, and ſo eaſily deſtroys the *ſilly Aſſe*.

Fifthly, The *Natural fool* uſually is raſh. Note here ſome demand, Whether in War is *Raſhneſs* or *Moderation* better?

Anſ. Hiſtorians ſay, in an aſſault *Raſhneſs* is very available, but in preſerving and defending it hurteth more than profiteth; wherefore *Moderation* is ſaid to be the Mother of Continuance of States and Kingdoms.

Sixthly, The *Natural fool* is *Inconſiderate*. Note here that *Inconſideration* is the ſame in a manner with Ignorance, and differs from it only as the privation of the act differs from the privation of the diſpoſition. *Inconſideration* therefore in ſpiritual matters is often a ſin, and oppoſed to watchfulneſs and circumſpection. When the

fore we are bound to watch and attend, if we do not conſider what we doe, and what is our duty to doe, we are ſaid, willingly not to underſtand, *Iſa.* 1. 3.

Inconſideration is ſometimes voluntarily choſen in it ſelf, *Amos* 6. 10. and ſometimes it is voluntarily choſen in its cauſe, *Matth.* 13. 22. Now we are ſaid to will a thing in its cauſe, when we would one thing, from which another followes: *e.g.* He who delights in drunken company and meetings, would be drunk; he who gives himſelf to ſleep and eaſe, would neglect his buſineſs; he who ſets himſelf to pleaſe men, would diſpleaſe God, *Gal.* 1. 10. By *inconſideration* men are carried to their eternal ruine without any ſtriving: even as *Hawks* are carried hooded very quietly, which if their ſight were free, would never leave bating, till they had broken their lines, or utterly tired themſelves with ſtriving.

Seventhly, The *Natural fool* is *Undiſcreet.* Now *Hierom. ad Ruſt. Monach.* ſaith, *Qui mittit in altum Lapidem, recidet in caput ejus*; that an *undiſcreet* perſon is like a man, who throwes up a ſtone raſhly in his humour, which falls down again upon his own head, to teach him more wiſdom. *Sigiſmond* King of *Hungary*, warring upon *Bajaxet*, the *Earle Deu* commanding the *French* forces, ſet upon the *Turks*, before the Horſemen of *Hungary*, *Germany*, and *Servis* could come up to their relief: the *Turks* giving back, as overmatcht, the *French* raſhly purſued them ſo far, that preſently by a *Turkiſh ſtratagem*, they were all hemmed in, and cut off. *Turk. Hiſt.* So the *Turks* warring upon the *Venetians*, *Novellus* the *Venetian* General, ordered his ſon to give the onſet upon the Enemy, who violently aſſaulting them, and they retreating, he, contrary to his Fathers directions purſued them ſo far, till he and his party were ſurrounded, and environed by their enemies, and cut off. Thus *Ideots* are *Fools poſitively* and *ſimply*: and ſo likewiſe are

† 2. Thoſe who utter ſlanders, *Prov.* 10. 18. And

† 3. Thoſe who ſeek the hurt of the innocent, 1 *Sam.* 26. 21. And

† 4. Thoſe who are ſeduced by falſe Teachers, *Galat.* 3. 1. And

† 5. Thoſe who believe not, *Matth.* 25. 2. And

† 6. Thoſe who hear the Word but obey it not, *Matth.* 7. 26. And

† 7. Ido-

† 7. Idolaters, *Rom.* 1.22. And

† 8. Natural men, *Pſal.* 14.1, &c. *Tit.* 3.3. And

† 9. As he is a *fooliſh* Mariner, who ſeeing a *Fiſh* in the Sea, leaps into the water to catch her, which together with his Life he loſeth; ſo they are *fools* in grain, who for the gain of toyes and vanities, loſe an eternal Kingdom: To loſe a Crown of Gold for a counterfeit one, is more than a childiſh fondneſs or *folly*.

† 10. *Octavian* the Emperour asking *Piſtro* the Philoſopher, Who among all the living, was the moſt *fool*? he anſwered, In my opinion, I take him to be moſt *fool*, of whoſe words cometh no Profit; for he is not ſo very a *fool*, who caſteth ſtones againſt the winde, as he who uttereth vain words.

† 11. Thoſe are *fools poſitively* and *ſimply*, who ſee danger, and yet run into it; *Scienſque, videnſque pereo*; like the Birds of *Cholchos*, which ſee the net, and yet flie to the ſtale; and like the *Tortuſe*, which loves the Sun, and delights in the heat thereof, although it breeds his bane. Such as theſe are more *fooliſh* than the *Mouſe*, who if ſhe ſee the trap will not follow the train; or, the *Fiſh*, which will not ſwallow the bait, if ſhe ſee the hook.

† 12. Thoſe are *poſitive fools*, who hold opinions, or give commands contrary to all ſenſe and reaſon: As the *Philoſopher* who held that *Snow* was black; and as *Alexander* the great, who thought himſelf a God, and would be honoured as a God, although he felt himſelf to ſuffer hunger and thirſt, to be ſubject to ſorrow and ſickneſs, to be ſenſible of wounds and pain, and not to be able to keep himſelf from drunkenneſs.

† 13. Thoſe are *ſimply* and *poſitively fools*, who refuſe that which is beſt, and chooſe that which is worſt: as the *Swine* which delights more to wallow in the mire, than to wade in clear water: as the *Raven* which feeds more greedily on loathſome carrion, than on pure grain: as the ſhee *Wolf* who chooſes the fouleſt for her mate: as *Æſops Cock* that preferred a barly Corn, before a precious Pearl: as *Venus* who matched her ſelf with *Vulcan*: as *Euphinia* forſook famous Princes, and joyned her ſelf in marriage to an infamous bondſlave; and as *Sirichia* the Princeſs of *Denmark*, rejected Princely Potentates, and married her ſelf to a poor Peaſant.

† 14. Cov-

† 14. Covetous men are *Fools*; as *Luk.* 12. 20. Christ saith to the covetous rich man, *Thou fool this night shall thy soul be taken away.* For the understanding of that place, I will propound three *Quæres*, viz.

Quest. 1. Hath not Christ forbidden us to call any man *Fool*, Matth. 5. 22. Why then doth the Lord call this man *fool*?

Ans. 1. Christ did not forbid God the Lord to call any man *fool*, for he may justly doe it. But

Ans. 2. He forbids man to call his Brother *Fool.* Note here, that it is lawfull for one man to call another *fool*;

I. If he be sent, or commanded by the Lord to do it: as the Prophets and Apostles sometimes were. And

II. If he do it in love, and with a meek respect of his Brother. But

III. He must not so call him in anger, or with a purpose to disgrace him; as was said before.

Quest. 2. What doth this phrase, *Thou fool*, import or show?

Ans. These two things:

I. That the carnal man is but a *fool.* If it be here objected, that many carnal men be wise, subtle, and crafty; I answer, It is most true, for so was this covetous *fool*, *Luk.* 12. 17. but for all their wisdom, they are but *fools* to God, and *Ideots* in spiritual things, *Rom.* 8. 6.

II. This phrase, [*Thou fool*] there imports, that *folly* and *foolishness* is imputed to him, as an evil, or vice; for by this appellation, *Fool*, he is taxed for being a *fool.*

Object. Is it not said, *That Wisdom is evil*, 1 *Cor.* 1. 26. How then do we say, that *foolishness* is evil?

Ans. There is a double *foolishness*, and contrarily a double *Wisdom*, viz.

I. Some are *foolish* to the world, and wise to God; *foolish* in earthly things, and wise in heavenly. Now though these are good and commendable *fools*, Rom. 16. 19. yet we must observe, that we are not commanded simply and absolutely to be *fools* in worldly matters, but rather to be wise as *Serpents*, Matth. 10. 16. that we may be better avoid danger.

II. There are some who are *foolish* to God, and wise to the world; *foolish* in heavenly things, but wise in earthly. These are *fools* in grane, *Luk.* 16. 8. *Mat.* 11. 25. & 1 *Cor.* 3. 18.

Queſt. 3. Why was that rich man called *Fool*, Luk. 12.26. and wherein was he *fooliſh*?

Anſ. He was a *fool* for theſe three things:

I. Becauſe he rejoyced in his riches; or, his *folly* appeared, in his joy and rejoycing for his riches; ſeeing he is but a *fool*, who rejoyceth that his Corn, and Wine, and Oyl encreaſes, *Pſal.* 4. For it is not the part of a Wiſe man, to reſt in his riches, to place his felicity in them, or to ſet his heart upon them, *Pſal.* 62. 10,11. *Luk.* 12.15. & 6. 24. & 1 *Tim.* 6. 8.

II. Becauſe he thought his riches to be certain, and that they ſhould continue with him, and he with them, for the ſpace of many years. For there is no poſſeſſion on earth, or any earthly Poſſeſſions certain, *Pſal.* 37.36. & 92.8. & 103.16. *Prov.* 27.24. & 11.28. & 22. 2.

III. Becauſe he prepared himſelf to live, not to die; he prepared for a long life, not for a ſhort and ſudden death; or, becauſe he took pains, and made proviſion for Life, not for death, which he ſhould firſt have prepared for.

† 15. Wicked men are *Poſitive Fools*, *Pſal.* 73. 3. & 5. 4. *The fooliſh man ſhall not ſtand in thy ſight.* Note here, that the name of *Fool* is uſually in the Word, given to wicked men, for theſe four reaſons.

1. Becauſe they lack indeed true *Wiſdom*, or, that underſtanding which ſhould direct them unto the true good. And

2. Becauſe they are wholly affected, tranſported, and delighted, with vain and childiſh things, placing their felicity and happineſs in them. And

3. Becauſe being ſet on, by a certain madneſs of mind, they are carried headlong unto all manner of wickedneſs. And

4. Becauſe like *fools*, they applaud themſelves in their own miſery.

† 16. Laſtly, Atheiſts are *Poſitive Fools*, or, *poſitively* called *Fools*; *Pſal.* 14. 1. & 53. 1. *The fool hath ſaid in his heart, there is no God.* For the underſtanding of theſe words; I will firſt give the ſenſe and meaning of them; and then reſolve three queſtions concerning them.

Obſerve here, that this phraſe, *To ſay in the heart*, hath a threefold acception, or ſignification. For

1. Some

1. Sometimes it ſignifies, to purpoſe certainly, *Geneſ.* 8. 21.

2. Sometimes to have doubtfull and perplexed thoughts about ſalvation, *Rom.* 10. 6. And

3. Sometimes to ſet down a thing inwardly, or, within ones ſelf; as there, *The fool hath ſaid in his heart*, &c. Theſe words are not to be taken, as if any, how wicked, *fooliſh*, or mad ſoever, did indeed think or reſolve that there was no God, (for the notion of a God, that there is one, is more deeply and ſurely printed and ſettled into mans ſoul, than that it can ever be blotted out; no people being ſo barbarous but have acknowledged it) but impudent ſinners would gladly have it ſo, and fain would think it ſo; yea, they live ſo ſecurely, as if there were no God; forgetting his Power, Juſtice, and Providence; and going on in a wicked race and courſe without any regard of theſe, as the verſes following (which deſcribe their courſe of Life) do plainly expound it.

Queſt. 1. How is this *Atheiſtical fool* deſcribed there by the *Pſalmiſt*?

Anſ. 1. By his deeds which are *abominable*, verſ. 1, 2, 3.

2. By his underſtanding and affections: *He neither underſtands nor ſeeks after God*, verſ. 2.

3. By his devotion, *he calls not upon God*, verſ. 4.

4. By his needleſs fear of the wicked, *where God is not*; verſ. 5. And

5. By his contempt of good men, and their counſel, *verſ.* 6.

Queſt. 2. How did *David* know the hearts of men to be evil, that he ſaith, *The fool hath ſaid in his heart*, &c?

Anſ. 1. This he knew by the judgement of God, or, by divine inſpiration. God knows the heart; and He inſpired the Prophet in the writing hereof; whence *David* knew the Pravity of the heart of wicked men. Yea,

Anſ. 2. *David* knew this by their wicked actions. From the abundance of the heart the mouth ſpeaks; outward actions demonſtrate the inward affections; corrupt ſtreams argue a corrupt fountain: a man may have an outward pure life, but a polluted heart; he cannot have a polluted and impure life and a clean heart. Wherefore by the wickedneſs of their hands, *David* knew the iniquity of their hearts.

Queſt. 3. Why or in what regard is the wicked Atheiſt, or natural man called *Fool*: *The fool hath ſaid in his heart*, &c?

Anſ. He is called *Fool* both *Privatively* and *Poſitively*.

I *Privatively*, not becauſe he is deſtitute, or deprived of the faculty of natural wit and wiſdom; but

1. Becauſe he wants the knowledge of God, 1 *Cor.* 2. 14. And

2. Becauſe of thoſe things which he knowes, he wants that effectual approbation, and aſſent, which ſhould make ſpiritual things reliſh unto him; or, truly profit him, *Rom.* 8. 5. And

3. Becauſe he wants the affect of ſubjection, and obedience, even in thoſe things, which in ſome meaſure, in his judgement he approves of, *Rom.* 8.7. And

4. Becauſe he is not carefull to keep himſelf from the greateſt dangers, *i. e.* ſin, the occaſions, and evils thereof, *Prov.* 7.7. & 22. 23. & 14. 15, 16. And

5. Becauſe he is not only deſtitute of true wiſdom, but is alſo uncapable thereof, *Prov.* 17. 10, 16, 22, 27.

II. The wicked Atheiſt is called *Fool poſitively*; and that

1. Becauſe he is endued with moſt depraved, and perverſe opinions, and principles. For his minde is not like a New Table-book, wherein nothing is written; but like a Leaf wherein is nothing but blots and blurs; it being replete with the habits of all errors, *Prov.* 24. 9.

2. Becauſe he is delighted in this his natural, carnal, and ſinfull condition, and pleaſeth himſelf therein, *Prov.* 21. 20. & 8. 5. & 9. 6. & 12. 15.

3. Becauſe he ſleights, rejects, and hates the offer, and tender of true *wiſdom*, Prov. 13. 19.

4. Becauſe he delights in the exerciſe of *folly* and *fooliſhneſs*, Prov. 10. 23.

5. Becauſe he loves to ſcatter, and ſhow abroad his *folly*, yea to communicate it to others, *Prov.* 12. 23. & 13. 16.

6. Becauſe he contemns, and oppoſes the means of inſtruction, and knowledge, *Prov.* 15. 5.

7. Becauſe he abuſeth thoſe means which principally lead unto true *Wiſdom*, Prov. 26. 9. And

8. Becauſe he applies all the powers and faculties, both of Soul and Body, to the practice and exerciſe of wickedneſs,

kedneſs, *Prov.* 6. 12, 13, 14. Thus much for the *Leſſons* which may be *learnt*, from, concerning, or in regard of *Fools*.

¶ II. The *Duties* here required do either reſpect and concern *Fools*, or *us* in regard of *Fools*.

I. Theſe two things are required of *Fools*:

1. To labour to underſtand *wiſdom*, Prov. 8. 5. and to be of underſtanding hearts, *ibid.*

2. To liſten unto Chriſt, who is true *Wiſdom*, Prov. 9. 4.

II. The *Duties* required of us in regard of *Fools*, are either *Negative* or *Affirmative*.

Firſt, the *Negative duties* are theſe three.

I. We muſt not be afraid of them. Certain young men ruſhing in one night upon *Democritus*, thinking by their diſguiſed faces, voices, and bodies to make him afraid; he being no whit diſmaid, ſaid only unto them, Will you never leave playing the *Fools*?

II. We muſt not ſpeak in the Ears of *Fools*, *Prov.* 23. 9. and that

1. Becauſe they will deſpiſe the *wiſdom* of our words, *Prov.* 23. 9. And

2. Becauſe *Wiſdom* is too high for a *fool*, *Prov.* 24 7.

III. We muſt not anſwer a *fool* according to his *folly*, *Prov.* 26. 4.

Secondly, the *Affirmative duty* required of us is, to anſwer a *fool* according to his folly, *Prov.* 26. 5.

Queſt. Solomon ſaying *Prov.* 26. 4, 5. *Anſwer not a fool according to his fooliſhneſs, leſt thou alſo be like him. Anſwer a fool according to his fooliſhneſs, leſt he be wiſe in his own conceit*: it may be demanded, How do theſe two verſes accord, or, how may they be reconciled?

Anſ. 1. The *Antithſis* is not ſimply in *Anſwering*, but in the manner of anſwering, as appears by the reaſons there given. For *verſ.* 4. teacheth us to be *wiſe* in all our talk with *fools*, and diligently to obſerve, what, how much, when, and how to anſwer them, or not: Leſt if theſe circumſtances ſhould not be obſerved, we ſhould be thought as *fooliſh* as they. Or, *Solomon* forbids us, when we talk with *fools*, to ſpeak *fooliſhly*, or *fooliſh* things as they doe; and if they reproach or ſpeak evil of us, we muſt not anſwer them in their own language, repaying evil for evil. In verſ. 5. *Solomon* teacheth, that the fore-

mentioned circumſtances being obſerved, we may anſwer a *fool*, namely when he glories in his *fooliſhneſs*, or *folly*; or, when for his own good it is required, that we ſhould ſhow him, that he is but a *fool*.

Anſ. 2. *Solomon* in thoſe two verſes ſhowes, when we ſhould anſwer to theſe railing ſpeeches, and when not; that is, when it tendeth not to the good of the railer, nor to the profit of the innocent who is reproached, then it is good to hold ones peace. Thus *Hezekiah* held his peace, when *Rabſache* railed, 2 *King.* 19. And our Lord held his peace, when he was accuſed before *Pilate*, *John* 19. 9. But when the anſwer is profitable to the railer or *fool*, then we are to anſwer him; or, if the Truth be impaired by our ſilence, or our enemy be emboldened to inſult the more, then we are bound to anſwer, *John* 18. 23. *Acts* 23. 3.

Anſ. 3. There are two ſorts of *Fools*, viz.

I. There are *natural fools*; theſe muſt not be anſwered according to their *folly*, verſ. 4.

II. There are *ſelf-conceited fools*; theſe muſt be anſwered, leſt they ween themſelves *wiſe*. Thus much for *Fools*.

CHAP. VII.

Of Simple, and Simplicity.

NOte here in the firſt place, that in Scripture there are words *Mediæ ſignificationis*, which have a double ſenſe; and theſe a Tranſlator muſt take heed, how he renders: as *Peti* is taken in an evil ſenſe, for *fooliſhneſs*; Prov. 1. 22. and in a good ſenſe for *ſimplicity*, as *Pſal.* 116. 6. *The Lord preſerveth the ſimple.*

Note again, that *Simplicity* is either *Proper* or *Figurative*.

I. There is a *Proper Simplicity*, or a *Simplicity* properly ſo called, which is not compounded of divers things; and by how much the further it is from compoſition, the more *ſimple* is it thought to be. In this ſenſe, the eſſence

and

and nature of nothing beſides God, can properly be ſaid to be *ſimple.*

II. There is a *Figurative Simplicity* which is threefold, *viz.*

1. Which deſerves no praiſe.
2. Which deſerves diſpraiſe.
3. Which deſerves much praiſe.

¶ I. There is a *Simplicity* which deſerveth no praiſe; as fooliſhneſs and ignorance of many things; as *Sedulius, Apol. li.* 3. *c.* 1. *de ſimplicitate Minoritarum,* tells us, of *Friar Ruffin,* who out of meer *ſimplicity,* cut off a living Hogs foot, to dreſs for a ſick man; and boiled his Birds in the feathers. He who is *ſimple* in this ſenſe, is called in Scripture *Fabius, a fool* or *ſimple fellow,* Prov. 1. 22.

¶ II. There is a *Simplicity* which deſerveth diſpraiſe: this is *evil ſimplicity*; and therein three things are obſervable: *viz.*

† 1. The *Diviſion* thereof; namely, That *Simplicity* which is *evil,* fooliſh, and contrary to Wiſdom, is twofold; *viz.*

Firſt, Negligent; when a man doth not take heed to himſelf, and beware;

I. Leſt he ſhould be hurt or harmed by any.

II. Leſt he ſhould be deceived by errour, *Eph.* 4. 14. Or

III. Leſt he ſhould be ſeduced unto ſin, *Gen.* 20. 5. & 2 *Sam.* 15. 11.

Secondly, ſluggiſh and idle; when a man doth not labour,

I. For knowledge and nnderſtanding, *Hoſ.* 4. 6. *Eph.* 5. 15. Now from ignorance come errours; whence the *Papiſts* and ſome others, perſwade men to neglect hearing, reading, ſtudying, and the means of knowledge; becauſe as he who is altogether ignorant of the true way, may eaſily be perſwaded to take any path, and made believe by every man he meets, that every falſe path is the right; ſo thoſe who are ignorant of the divine truth, may be ſeduced, and quickly led aſide by any into humane errours, *Rom.* 16. 18.

II. That is called ſluggiſh and *idle ſimplicity,* when a man doth not ſtrive, and wreſtle againſt ſin, and his own corruptions: for although we muſt commit and commend our ſelves unto God, yet we muſt fight againſt ſin, and

our inbred corruptions even unto blood, *Hebr.* 12. 4.

†. 2. Obſerve, what the *fruits* and *effects* of *evil ſimplicity* are; namely,

1. To be eaſily led into errour, *Rom.* 16. 18. and 2 *Tim.* 3. 6.

2. Correction and puniſhment, *Prov.* 7. 22.

3. To hurt themſelves by their maligning of others, *Job* 5. 2.

4. To be of weak judgement in the time of trouble, *Hoſ.* 7. 11.

5. To inherit folly, *Prov.* 14. 18.

6. To fall inconſiderately into miſchief, *Prov.* 22. 3.

7. To be eaſily drawn unto evil, *Prov.* 5. 23. & 10. 8, 10.

† 3. Obſerve, by whom, or what the evil are made *wiſe*; namely,

I. By the Word of God, *Pſal.* 19. 7. & 119. 130.

II. By liſtening to wiſe ſayings, *Prov.* 1. 4.

III. By ſeeing and obſerving the correction, and affliction of others, *Prov.* 19. 25. & 21. 11.

¶ III. There is a *Simplicity* which is a great vertue, and excellent; and therefore worthy of all praiſe. This *Simplicity* is good, and thoſe in whom it is, and to whom it belongs, are called Perfect, *Gen.* 17. 1. and S. *Paul* calls it *godly ſimplicity*, 2 Cor. 1. 12. both becauſe it comes from God, and is practiſed before God without hypocriſie. In this *Simplicity*, theſe ſeven things are conſiderable.

† 1. Obſerve that this *good ſimplicity* is predicated of, or attributed unto, both the *Creator* and *Creatures*.

1. As it is given to God the *Creator*, I may handle it, in a particular Tract, of the Divine Attributes.

2. *Creatures* are either *Irrational*, or *Rational*.

1. *Simplicity* is attributed to ſome *Unreaſonable Creatures*, as to *Doves*, Matth. 10. 16. *Be ſimple as Doves*; that is, be innocent and harmleſs, thinking evil of none, neither intending evil, or offence unto any, in thought, word, or deed; and yet, be wiſe as *Serpents*, who have great ſubtlety in ſaving, and defending themſelves from harm: that is, every one ſhould labour for ſo much *Wiſdom*, as may preſerve him from the hurt of falſe Prophets.

II. *Good*

II. *Good Simplicity* is attributed to *Reasonable Creatures as Men*, Rom. 16. 19. & 2 *Cor.* 1. 12.

† II. Observe, that three things may be predicated of this *godly simplicity*, viz.

1. That it is easily and ordinarily derided and scorned, 1 *Cor.* 4. 9.

2. That it is easily deceived, *Gen.* 29. 25. *Matth.* 10. 16. for charity suffers all things, and believes all things, 1 *Cor.* 13, And

3. That it is easily and usually oppressed, wronged, and injured, *Hebr.* 10. 34.

† III. Observe, that this word *Simplicity* signifies these four things, *Rom.* 12. 8. *Distribute with simplicity.*

I. Faithfulness without deceit; not cosening the needy.

II. Humility without pride; not seeking our own Praise.

III. Gentleness without fierceness; not giving the poor bad Language.

IV. Uprightness, without respect of persons, not preferring one before another; where necessity is equal.

† IV. Observe, what *Simplicity* is; namely, It is open truth, without wrinkles, fetches, and compassings: or, It is a vertue which doth properly and plainly speak, and dos such things as are true, right, and declared in acts and common Life. Or, *good simplicity* is an enemy to deceit and fraud.

† V. Observe, that the *Extreams* of true and *good simplicity* are, feigned simplicity, and doubleness in manners and conversation.

† VI. Observe, wherein *godly simplicity* doth consist; namely, in these six things.

First, in a sincere judgement, *Ephes.* 1. 18. when the eye of the understanding is enlightened.

Secondly, in a sincere disposition; that is,

I. When a man is without dissimulation, deceit, or fraud, *John* 1. 47. *Gen.* 25. 27. and 1 *Pet.* 1. 22.

II. When the heart is sincere and single, *Act.* 2. 46. & 1 *King.* 9. 4. For God loves not a heart and a heart; and therefore we must not have two hearts. And

III. When the heart is liberal and free, *Rom.* 12. 8.

Thirdly, in a heart enlightened from above, *Ephes.* 5 15.

Fourthly,

Fourthly, in a tender Conſcience, and a fear to ſin or offend God. He therefore who deſires this *good ſimplicity*, muſt be of a circumciſed heart, which is ſenſible of the leaſt ſin, and of a cowardly Conſcience, which fears to commit the leaſt evil, *Geneſ.* 39. 9. *Job* 1. 1. & 2. 3. *Rom.* 16. 19. & 1 *Cor.* 14. 20. *Phil.* 2. 13.

Fifthly, in a ſingle tongue: he therefore who deſires this *good ſimplicity* muſt avoid all lying, and deceitful ſpeeches, and take heed of being double tongued, *Job* 33. 3. & 2 *Cor.* 1. 12. & 11. 3. *Epheſ.* 6. 5. And

Sixthly, in a boldneſs unto that which is good; not being hindred, either by employment, danger, or fear, but couragiouſly and confidently profeſſing and ſerving God, *Prov.* 10. 29. *Acts* 4. 19. & 5. 29.

† VII. From, or concerning this *good ſimplicity*, we may learn theſe two things:

1. That the Lord will preſerve the *good ſimple* ones, *Pſal.* 116. 6. And

2. That the *Simplicity* of the heart, is the way unto true Light, 2 *Cor.* 1. 12. & 11. 3. *Phil.* 2. 15.

Thus much for *Wit*, *Wiſdom* and *Folly*; *Wiſe Men* and *Fools*. Now becauſe the *Tongue* is the Inſtrument, whereby *Wiſdom* and *Folly* are uſually diſcovered; and becauſe *Wiſe Men* and *Fools* by their *Tongue* and *Speech* are chiefly diſcerned; I therefore proceed to the *ſecond Treatiſe*.

The Words fully handled and explained in this first Treatise, are Alphabetically these:

Discretion, Page 95
Folly, Foolishness, p. 116
Fools, p. 121
Inconsiderate, p. 132
Prudence, p. 13
Rash, p. 133
Simple, Simplicity, p. 140
Unwise, p. 121
Wisdom, p. 13
Wise Men, p. 100
Wit, p. 1

The things handled, hinted at, and falling in by the by, in this first Treatise are these:

Fear, the excellency thereof, p. 53
Magistrates, Rulers, their duty, p. 29. 80. & 83
Sin, the kinds and punishment thereof, p. 38. & 121

The Scriptures particularly and plenarily expounded and explained in this Tract are these:

Deuter. 21. 10, 11. p. 13 & *Deut* 32. 6. p. 125
1 *Sam.* 25. 25. p. 124
2 *Chron.* 1. 10. page 29
Job 26. 3, 4, 5. p. 17, & 139
Psalm. 14. 1. & 53. 1. p. 136 *Ps.* 94. 8. p. 124. & *Ps.* 107. 17, 18. p. 121
Proverb. 1. 5, 6, 7. p. 111. & ch. 2. 4, 5. p. 39. & p. 94. & ch. 3. 5, 6, 7. p. 37. twice. And ch. 17. 21. p. 125
Eccles. 1. 18. p. 34. & ch. 7. 13, 14. p. 35. & ch. 7. 21. p. 47. ch. 8. 1. p. 17. ch. 9. 15, 16, 18. p. 47.
Isa. 5. 21. p. 72. & ch. 11. 2, 3. p. 27.
Matth. 5. 22. p. 123. & ch. 7. 24, 25. p. 89. & ch. 10. 16. p. 30. & 142. ch. 11. 25. p. 85. & ch. 23. 17, 19. p. 123
Luke 12. 20. p. 135
John 17. 3. p. 93
Acts 18. 24, 25, 26. ibid.
Rom. 8. 6. p. 18. & ch. 12. 3. p. 42. 66. ch. 12. 8. p. 143. ch. 12. 16. p. 37. 74
1 *Cor.* 3. 18, 19, 20, 21, 22. p. 54. & 61
Galat. 3. 1. p. 124
Ephes. 5. 15. p. 43
Phil. 1. 7. p. 18
Coloss. 2. 8. p. 36. & ch. 3. 2. p. 74
Jam. 3. 17. p. 95

The End of the First Treatise.

THE SECOND TREATISE, OF THE Nature, Uſe, and Abuſe OF THE TONGUE AND SPEECH.

Quum Lingua non reſtringitur, nequaquam ubi ceciderit, jaceat, ſed ſemper ad deteriora deſcendat. Gregor. li. 16. Moral.

He who keepeth his Mouth and his Tongue, keepeth his Soul from Sorrow, Prov. 21. 23.

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A TREATISE OF THE Nature, Uſe, and Abuſe OF THE TONGUE and SPEECH.

THE *Tongue*, *Lips*, and *Mouth* of Man, being in a ſort *Synonyma*, in uſe, ſignification, and our uſual manner of Speech, I will in this ſmall *Tractate*, hint or touch particularly thus at each of them.

1. Of the *Tongue*, Chap. I.
2. Of the *Mouth*, Chap. IV.
3. Of the *Lips*, Chap. V.
4. Of *Words* and *Speech*, Chap. VI.

CHAP. I.

Of the Tongue.

Lingua, the *Tongue* is not a Senſe, but the Organ of the Senſe of Taſting. Now concerning this Organ or Member obſerve theſe two things.

1. Tha

I. That though the *Tongue* generally in Scripture ſignifies *ſpeech*, yet if I ſhould here treat, of all ſorts, of good and evil *words*, that then this *Treatiſe* would ſwell into a Volume: and therefore reſerving the handling of thoſe to another place, (if this *Manual* find general and friendly acceptance) I will here treat only of theſe words, *Tongue*, *Mouth*, *Lips*, *Speech*, and *Words*.

II. Obſerve, as the ſumme of this whole *Chapter*, that *Tongues* are either

1. National, called *Languages*, *Sect.* I. Or,
2. Spiritual, called *Extraordinary*, or *the gift of tongues*, *Sect.* II. Or,
3. Natural or Corporal, called *Ordinary Tongues*, *Sect.* III.

Now theſe are either

I. Evil, and abuſive *Tongues*. Or

II. Good, and well uſed *Tongues*. In both theſe we have both

1. *The Doctrinal Part* to conſider of, *Chap.* II. And alſo
2. *The Practical*, *Chap.* III.

SECT. I.

Of National Tongues, or Languages.

Five things, concerning theſe, I will here obſerve, *viz.*

First, which was the firſt *Mother Tongue*, or *Language*. *Pſammeticus* King of *Egypt*, cauſed two Children to be cloſely brought up by a Goat-heard, who ſhould cauſe *Goats* to give them ſuck, but not permit them to hear any humane voice. After two years the children uttered the word *Beck*, *Beck*, which was indeed the note that they had learned from the *Goats*; but becauſe the *Phrygians* called bread *Beck*, therefore *Pſammeticus* aſcribed to them the priority of all Nations and *Languages*. *Herodot.* li. 2. Thus *Melabdim Echebar*, the *great Mogor*, made the like trial of 30. children, whom he cauſed without hearing of any man, to be brought up; but they never ſpake any *Language*. *Relat. regn. Mogor. Johan. Orani.* Doubtleſs as *Hebrew* was the firſt *Language*, and the *Tongue* which all the world ſpake before the building of *Babel*; ſo all *Languages* are now learnt by imitation and ſtudy; inſomuch as, if Children hear no *Language* they will ſpeak

none

none at all (whence those who are deaf are dumb) and what *Language* they first hear, they will first learn.

Secondly, observe, that *Tongues* are either *Mother tongues*, or *Dialects*. *Mother tongues* are those, out of which many *Dialects* (as it were so many branches) are drawn. Now these branches, or *Dialects*, of one *Mother tongue*, have some affinity one with another; but between the *Mother tongues* themselves is neither affinity, nor any correspondence.

The *Mother tongues* which are so wholly different one from another, are Eleven in number; whereof four are more noble, the other seven of less dignity: *Those* we call the greater, *These* the lesser *Mother tongues*. The same word in the original *tongue*, by divers inflexions and variations makes divers *Dialects*: *e. g.* The *Latine* call a Son-in-law *Gener*, the *Italian Genero*, the *Spanish Yerno*, the *French Gendre*.

The four chief *Mother tongues*, (as some say) are *Latine*, *Greek*, *Dutch*, and *Slavonian*: the seven lesser *Mother Languages* are

1. The *Albanian*, of a people in the mountains of *Epirus*.

2. That of the *Cossaches*, and *Tartars*.

3. The *Hungarians*, who came out of *Asia* into *Europe*, with the *Huns*.

4. The *Language* of the people of *Finland*, near to which is that of *Lapland*. The fifth is the *Irish*. The sixth is the *Welch*. And the seventh is *Biscay*. But

There are three *Tongues* which are in a more especial manner famous over all the world, The *Latine*, *Greek*, and *Hebrew*: The first *Propter regnum*, because of the Monarchy of the *Romans*; who as they subjected the people, whom they did conquer, to their Laws and Customs, so did they force them to learn their *Language*. The second *Propter Doctrinam*, because in it, the great Philosophers, and Wise Men of the world, left the Monuments of their Wisdom and Learning to posterity. The third *Propter Deum*, because in it God delivered his Law, and the Interpretation of it by *Moses* and the Prophets, to the people of *Israel* his Chosen. The *Latine* is a common tongue; the *Greek* a copious tongue; but *Hebrew* the most ancient and holy Tongue; for antiquity, the tongue

of *Adam*; for ſanctity, the tongue of God. In this tongue God ſpake to the Patriarchs and Prophets; in this tongue Angels ſpake to men; in this tongue the Prophets wrote the Old Teſtament; and in this tongue, it is thought, ſhall the Saints ſpeak, and ſing Praiſes unto God in Heaven.

Thirdly, obſerve, that there have been ſome learned men in all chief *Languages*; as

1. In *Hebrew*, *Moſes*, *David*, *Salomon*, *Iſay*.
2. In *Greek*, *Homer*, *Plato*, *Herodotus*, *Demoſthenes*.
3. In *Latine*, *Cicero*, *Caſar*, *Saluſt*, *Virgil*.
4. In *Italian*, *Boccace*, *Petrarch*, *Arioſto*, *Taſſo*.
5. In *Arabick*, *Aben-rois*, *Eldebag*, *Avicen*, *Ibnu-farid*.
6. In *Dutch*, *Peuther*, *Luther*, *Bucer*, *Butrick*.
7. In *Spaniſh*, *Guevara*, *Boſcan*, *Granada*, *Garcilaco*.
8. In *French*, *Marot*, *Amyot*, *Rouſard*, *Pleſſis*.
9. For *England* and *Scotland*, I dare not preſume to name four of each, leſt every one ſhould tell me, That there were many fours as excellent as thoſe.

Fourthly, obſerve, that teachers of *Tongues* and *Languages* ſhould be prized; and the ſtudy of *tongues* ſhould be encouraged. *David* made a Statute in *Iſrael*, that they who tarried by the Stuff, ſhould have equal ſhare with thoſe who went to battel. The Profeſſors of the *Tongues* are they who keep the ſtuff, and they ſhould be as well rewarded, as they who go into the field, and fight in the Miniſtry.

Fifthly, obſerve, that it is hard to alter the *Language* of a Land. *William the Conquerour* cauſed the Laws of our Land to be ſet down in *French*, and all pleadings at Law to be in *French*, and children at Schools to be taught only that *Language*, thinking thereby to alter our *Mother tongue* into *French*, but was not able to doe it. Now as it is difficult, to change the *tongue* of a Land, ſo it is no eaſie matter, for a ſtranger to ſpeak a Language as perfectly as a Native: whence *Theophraſtus*, for ſpeaking too much the meer *Athenian tongue*, was of a ſimple old woman known not to be of *Athens*.

SECT.

SECT. II.

Of Spiritual and Extraordinary Tongues.

Concerning these *Tongues*, mentioned *Acts* 2. 3. I will propound six *Quæres*.

Qu. 1. From those words, *And there appeared unto them cloven Tongues*, &c. it may be demanded, Why were *Tongues* given?

Anſ. 1. For the pulling down of Spiritual *Babel*.

2. For building up the myſtical *Jeruſalem*: and therefore he who employeth his *tongue*, in furthering the falſe Church, and hindering the true, had better have no *tongue* in his head; for ſuch a *tongue* is ſet on fire from Hell, not from Heaven.

Qu. 2. How may Miniſters know, whether they have the *gift of Tongues* or not?

Anſ. 1. If their *Tongues* be the Pens of a ready Writer, and that they can readily ſpeak of the things which they have made unto the King, preaching in ſeaſon and out of ſeaſon, *Pſal.* 45. 2.

2. If their *Tongues* be not double, but cloven Tongues, able to divide the Word of God aright, and to give every man his portion in due ſeaſon; that is, mercy to whom mercy belongs, and judgement to whom judgement.

3. If their cloven Tongues be of Fire; that is, uſed rather to gain ſouls, than to win applauſe, or gather wealth.

Qu. 3. Why did the Holy Ghoſt appear like *Tongues*?

Anſ. 1. Becauſe the *tongue* is a Symbol of the Holy Ghoſt proceeding from God the Father. For as the *tongue* hath the greateſt cognation, and neareſt affinity with the Word, and is moved by the word of the heart, to expreſs the ſame by the ſound of the voice: ſo the Holy Ghoſt hath the neareſt affinity that can be with the Word God, and is the expreſſer of his voice, and the Speaker of his minde, and will unto us.

2. Becauſe as the *Tongues* are the ſole inſtruments of knowledge, which convey the ſame from man to man; (for though the Soul be the fountain from whence all wiſdom ſprings, yet the *Tongue* is the channel, and the Conduit Pipe, whereby this wiſdom and knowledge is

communicated and transferred from man to man :) ſo the Holy Ghoſt is the ſole Author and teacher of all truth. For though Chriſt be the Wiſdom of God, yet the Holy Ghoſt is the teacher of this wiſdom unto men.

Qu. 4. Why did the Holy Spirit manifeſt himſelf in the likeneſs of *Fiery Tongues*?

Anſ. 1. To ſhew his affinity with the Word, ſuch as is between the fire and light; the Word is the true light which enlightneth every man that cometh into the world; and there the Spirit deſcended in the likeneſs of fire.

2. To ſhew, that as by the *tongue* we taſte all corporal meats, drinks, and medicinal potions, ſo by the Spirit we have a taſte of all ſpiritual things.

3. To teach us, that as by the *Tongue* we ſpeak, ſo by the Spirit we are enabled to utter *Magnalia Dei*, the wonderfull works of God, and the Myſteries of his Kingdom, *Matth.* 10. 20.

Qu. 5. Whether was this true *fire* or not?

Anſ. The *fire* by which theſe *Tongues* were enlightned, was not earthly, but heavenly: and therefore it is there (*Acts* 2. 3.) ſaid, *As of fire.*

Qu. 6. How was the multitude of *Tongues* and *Languages* a puniſhment, at the deſtruction of *Babel*, when the diverſity of *Tongues* is promiſed, *Mark* 16.17. and performed to the Apoſtles, *Acts* 2. 3. and Apoſtolical Church, as a great, and rare gift, of the good Spirit of God?

Anſ. It was not the multitude of *Tongues*, but the confuſion of *Languages*, without underſtanding one another, which was the puniſhment of their pride. But the *gift of Tongues* was a power given miraculouſly to the Apoſtles, whereby they were enabled to ſpeak *divers tongues*, to their own underſtanding, and the underſtanding alſo of others. Whileſt the people built *Babel*, Geneſ. 11. they were ſtruck with ſuch confuſion of ſpeech, that one could not tell what another meant, as by *Dubartas* is elegantly expreſſed in theſe Verſes.

Bring me, quoth one, a Trowel, quickly, quick:
One brings him up a Hammer. Hew this Brick
Another bids, and then they cleave a tree.
Make faſt the rope, and then they let it flee.

One

One calls for Planks, another Mortar lacks:
They bring the firſt a Stone, the laſt an Axe.
One would have Spikes, and him a Spade they give.
Another asks a Saw, but gets a Sieve.
Thus croſsly croſt, they prate, and point in vain;
What one hath made another marrs again.
Nigh breathleſs all, with their confuſed yawling,
In bootleſs labour, now begins appawling.

But it was not thus with the Apoſtles; for at the *Feaſt of Pentecoſt*, they ſpake the wonderfull things of God in *tongues* which were underſtood both by themſelves, and by thoſe alſo of thoſe *tongues*, and *languages*, as we ſee *Acts* 2. The confuſion of *Languages* at *Babel* was a puniſhment, and that a great one, ſent for the ſcattering of the people through the whole world; but this knowledge of *new tongues*, was a gracious gift, given for the gathering of the Church; for by the benefit of this gift, the Goſpel was preached to every creature, and all Nations were gathered unto the unity of Faith. But of this more fully afterwards, *Chapter* VI.

SECT. III.

Of Natural, Corporal, and Ordinary Tongues.

In theſe we may obſerve,

I. Some things in the *Doctrinal Part*, for the informing of our judgement. And

II. Some things in the *Practical Part*, for the directing of our Lives.

CHAP. II.

The Doctrinal Part.

IN this *Part*, I will

1. Divide *Tongues*; *Paragraph* I. Then

2. Hint at ſome things concerning the *Tongue* in general; *Paragraph* II. Then

3. Treat of *Evil Tongues* in particular; *Paragraph* III. And

4. Of *Good Tongues*; *Paragraph* IV.

Paragraph I.

In the Word of God, I read of five ſort of *Tongues*; as

I. There are *ſpiritual* and *ſupernatural tongues*, *Mark* 16 7. *Acts* 2. 3, 4.

II. There are *Wiſe tongues*, *Prov.* 12. 18.

III. There are *Religious tongues*, 2 *Sam.* 23. 2.

IV. There are *Stammering tongues*, *Iſa.* 32. 4. & 33. 19.

V. There are *wicked* and *naughty tongues*, as namely,

1. Crafty and deceitfull *tongues*, Job 15. 5. & 20. 12, 16. *Pſal.* 50. 19. & 52. 4. & 120. 2. *Mich.* 6. 12.

2. Flattering *tongues*, *Pſal.* 5. 9. *Prov.* 6. 24. and 28. 23.

3. Miſchievous *tongues*, Pſal. 10. 7. & 52. 2.

4. Naughty *tongues*, Prov. 17. 4.

5. Froward *tongues*, Prov. 10. 31.

6. Double *tongues*, 1 Tim. 3. 8.

7. Perverſe *tongues*, Prov. 17. 20.

8. Muttering *tongues*, Iſa. 59. 3.

9. Lying and falſe *tongues*, Pſal. 109. 2. & 120. 3.

10. Cruel and revengefull *tongues*, Pſal. 57. 4. and 64. 3. 8. Jerem. 9. 3. 8.

11. Backbiting *tongues*, Pſal. 15. 3.

12. Proud, preſumptuous, and boaſting *tongues*, Pſal. 12. 3, 4. & 73. 9.

Paragraph II.

Concerning the *Tongue* of Man in General, I will only in this *Doctrinal Part* obſerve five things.

† 1. That it is called, *Glory*, Pſal. 30. 12. *That my glory may praiſe thee.* For the full underſtanding of that place obſerve, that כָּבַד the *Hebrew* word there uſed, ſignifies to be honoured; hence the Adjective כָּבֵד ſignifies honourable, or honoured; and the Subſtantive כָּבוֹד honour; and the Participle, honoured. Now ſome read thoſe words *Adjectively*, for honoured, as if the Kingly Prophet

prophet had ſaid, Every good man, O Lord, will ſing to thee, and endeavour to ſet forth thy praiſe. But ſome more truely read them *Subſtantively*, *Glory*; as *Hierome*, the 70. *Tremellius*, and the old *Latine Bible*; and thereby is meant the *Tongue*; as *Pſal.* 16.9. & 57. 8. & 108. 3. *Gen.* 49. 6. And the reaſon hereof is either,

Firſt, Becauſe God is to be glorified with the *tongue*. Or, becauſe

Secondly, the *tongue* is the glory and honour of men. Or,

Thirdly, becauſe the *Tongue* is a treaſure, and כָּבוֹד is often taken for riches. From this name *Glory* given unto the *tongue*, we may learn, That God is not only to be worſhipped with the heart, but with the *tongue* alſo, *Rom.* 10. 10. *Pſal.* 35.28. & 66.17. & 119.171. Now the reaſons hereof are theſe ſix:

I. Becauſe we owe our ſelves wholly unto God, and therefore our *tongues* ſhould praiſe him as well as the reſt, *Rom.* 12. 1. & 1 *Cor.* 6.19, 20. & 2 *Cor.* 7. 1.

II. Becauſe *Vox Index animi*, the *tongue* is the Interpreter, and *Index* of the minde, *Matth.* 12, 34, 35.

III. Becauſe the *tongue* is ordained for the glory of God, and the glorifying of him, *Jam.* 3. 9. and therefore we abuſe the *tongue* if we diſhonour God thereby, or therewith.

IV. Becauſe our Brethren are to be edified with our *tongues*.

V. Becauſe we incur danger by our *tongues*; for we muſt give account for every idle word, *Matth.* 12. 37. And therefore we muſt keep our *tongues*, *Prov.* 13. 3. & 21. 23.

VI. Becauſe the *tongue* is a powerfull member; life and death being in the power of the *tongue*, Prov. 18. 21.

1. The *tongue* is powerfull unto evil; hence it is called, *a ſwords point*, Prov. 12. 18. *a ſharp ſword*, Pſal. 57. 4. *a ſword and a dart*, Pſal. 64. 3. *a ſcourge*, Job 5. 21. *a knife*, Iſal. 52. 2. *a ſharp arrow, and burning coals*, Pſal. 120. 4. *a ſerpent, and poyſon*, Pſal. 140. 3. and *an Aſpe*, or *Viper*, Rom. 3. 13.

2. The *tongue* is powerfull unto good; hence it is called, *A tree of life*, Prov. 15. 4. and therefore *David* prayes,

that the Lord would open his lips, that his tongue might ſet forth his praiſe, Pſal. 51. 15.

† 2. Obſerve what the *Tongue* is, both in regard of the *heart* and *life*; namely,

I. In regard of the *life*, *Nazianzen* ſaith, *Lingua dimidiam humanorum vitiorum partem ſibi vendicat*: half the wickedneſs that man commits, the *tongue* is guilty of. *Baſil.* in *Pſal.* 32. goes further, ſaying, *Tota vita noſtra linguæ delicti eſt referta*; all the crimes committed by us, through the whole courſe of our Lives, may be juſtly charged upon the *tongue*.

II. In regard of the *Heart*, *Ambroſe* ſaith, *Lingua eſt ſpeculum mentis, index animi*: the *tongue* is the *Index*, Interpreter, and glaſs of the minde, for out of the abundance of the heart the mouth ſpeaks. The ſtrokes in *Muſick* anſwer to the notes that are pricked in the rules. The *Anatomiſts* teach, that the *Heart* and *Tongue* hang upon one ſtring. And hence it is, That as in a *Clock* or *Watch*, when the Wheel is moved, the Hammer ſtriketh, ſo the words of the *Mouth* anſwer to the motions of the heart: and when the heart is moved with any perturbation, paſſion or affection, the hammer beats upon the bell, and the *Mouth* ſoundeth, *Pſal.* 45. 1. *Rom.* 10.10. *Luk.* 6. 45. The reaſon, why ſo many are tongue-tied in their devotions to God, is, becauſe they are hide-bound in their hearts; they cannot bring forth without, becauſe they have no ſtock within; their words ſtick in their *Mouths*, becauſe they have no form in their hearts. When the Pump goes, we ſhall ſoon know what water is in the Fountain, whether clear or muddy; when the Clapper ſtrikes, we may gueſs what mettal is in the Bell. Thus the *tongue* of man becomes the Interpreter of his heart; the inward motions of the minde have vent at the *mouth*, as ſparks from a furnace, and the Souls conceptions are brought forth by its buſie Midwifry. The *Tongue* is the Key that unlocks the hearts Treaſury, out of whoſe abundance it ſpeaks; ſo that the corruption of mens minds (not much unlike the inflammation of a *Feaver*) ordinarily breaks forth, and bliſters upon the *tongue*. He who is rotten in his heart, is commonly rotten in his talk; and as evil words corrupt good manners, ſo they alſo diſcover corrupt manners; as a foul ſtomach bewrayes it ſelf in

in a ſtinking breath, ſo doth a wicked heart in wicked communication: and on the other ſide, As a *Parrot* is known by ſpeaking like a man, ſo by ſanctified diſcourſe, we are known to be ſpiritual; for where grace is in the heart, it will manifeſt it ſelf in holy, heavenly, and ſavoury ſpeeches.

† 3. Obſerve, when we muſt hold our *tongues*, and when not: namely,

I. We muſt hold our *tongues*,

1. When the Lord talketh and diſputeth with us, *Job* 6. 24.

2. When our betters are in preſence; or, when our Superiours are ſpeaking, *Job.* 29. 10.

II. We muſt not hold our *tongues*,

1. When we ſee the people of God in danger of periſhing, *Hoſh.* 7. 4, &c.

2. When we ought to ſing praiſes unto God, *Pſalm.* 137. 6.

† 4. Obſerve here one difference between a Wiſe man and a Fool; the wiſe man hath his *tongue* in his heart, and therefore knowes when to ſpeak, and when to be ſilent; but the Fool hath his heart in his *tongue*; for a Fools *tongue* is like the *Buoye* of an *Anchor*, you ſhall find his heart by it whereſoever it lies.

† 5. *Heathens* will teach us, Why God, or Nature, or the God of Nature, hath given us but *one tongue*. *Zeno* hearing a young man full of words, ſaid, *Aures habemus duas, & os unum, ut plura audiamus, loquamur perpauca*, *Laert.* lib. 7. We have two ears, and *one tongue*, to teach us to hear much and ſpeak little. *Demoſthenes* being asked, *Quæ cauſa eſſet unius tantum linguæ, & geminarum aurium?* Why man had two ears, and but *one tongue*? anſwered, *Quoniam duplo magis audire homini expedit, quàm loqui.* Stob. Becauſe men ſhould hear as much more as they ſpeak. *Anaxagoras* reading a Lecture to his Scholars, of the frame of Mans body, ſaid, Nature hath given us two feet, two hands, two eyes, two ears, and but *one tongue*; to teach us, that in our going, feeling, ſmelling, hearing, and ſeeing, we may be as long as we will, but in ſpeaking we ſhould be as ſcant and ſparing as is poſſible.

Paragraph

Paragraph III. *Of Evil and Abuſive Tongues.*

Concerning theſe *Tongues*, five things may be obſerved, or conſidered.

† 1. A *Popiſh Author* who is much delighted with the cadence of words, ſaith, That there are ſundry ſorts of Evil Tongues: *viz.*

Lingua mollis per adulationem.
Acuta per detractionem.
Rubea per incautam locutionem.
Mobilis per verborum variationem.
Clauſa per invidiam & indignationem.

For there is a Tongue
Adulatorum,
Diffamatorum,
Factantium,
Duplicium,
Invidentium.

But I wave, and paſs by theſe.

† 2. Conſider, what an *evil tongue* is *like*, or whereunto it is compared, or reſembled, *viz.*

I. To a *Sword*, which killeth *Comminus*, near hand, *Pſal.* 42. 10. *Jer.* 18. 18. Or, as the *Sword* wounds, ſo the *tongues* of reproaching men cut deeply into the credits and reputations of their brethren: but, as *Pythagoras* ſaith, *Gladii plagam quàm linguæ leviorem eſſe; ille enim corpus, hæc animum vulnerat.* Val. Max. the harm done by the *Sword*, is much leſs than that which is done with the *tongue*; for the *Sword* only wounds the body, but the *Tongue* the mind.

II. Becauſe the *Sword* doth miſchief only near hand, not far off, therefore the *Tongue* is compared to an *Arrow*, which killeth *Eminus* far off, *Gen.* 49. 23. and can hit at a diſtance. For revilers do not ill offices only to thoſe of the Town or Pariſh where they live, but to others far remote.

III. An *Evil Tongue* is compared to a *Razor*, Pſal. 52. 2. ſuch an one as will ſhave, or take off the leaſt hair; for a *reviling tongue* will not only take advantage of every groſs ſin committed by others, but thoſe *Peccadillo's*, the leaſt

leaſt infirmities, which others better qualified cannot ſo much as diſcern.

IV. An *Evil Tongue* is like unto a *Serpent*, which bites privily, and leaves poyſon or venom in the wound; for it ſlanders ſo ſecretly, and with ſuch probability of truth, that though the wound be cured, yet *Aliquid adhærebit*, the ſcar will remain.

V. *Pittachus* ſaid, that a *mans tongue* was like the *Iron point of a Lance*, but a *bad tongue* was more dangerous than that; becauſe the *point of a Lance* can only hurt the fleſh, but an *evil tongue* pierceth the heart.

VI. A *naughty tongue* is like an unbridled *Colt*: for as it is hard to rule and hold in an unbroken and unbridled *Colt* foaming and chafing in the midſt of his race: ſo it is much more difficult to reſtrain an unruly and malicious *tongue*. Whence *Theophraſtus* ſaid, That he would ſooner truſt an untamed *Horſe*, than a wicked *tongue*. *Nemo non metuit inſidere equo infreni, at plus eſt periculi à lingua effreni.* Laert. l. 5. c. 2. For although men are afraid to ride a mettled *Horſe* without a bridle, yet they ſhould more fear, (as more perilous) an unbridled *tongue*.

VII. *Pliny* li. 11. ca. 25. compares an *evil tongue* to a *Night-raven*, thus; As the unlucky howling *Night-ravens*, envying the reſt of man, diſquiet him with their nightly ill-ſounding ſhriekes, cries, and unpleaſing notes; ſo a virulent and venemous *tongue* doth alwayes diſperſe ſomething abroad, to the diſturbance of the quiet, peace, and concord of ſome or other.

VIII. *Chryſoſtom, hom. 9. op. imperf.* compares a malicious *tongue*, to a *ſpark of fire*; for as one ſpark may make a great fire, and doe much miſchief: ſo an *evil tongue* is often the cauſe and riſe of great ſutes of Law, and much diſcord.

IX. The Lord likens an *ill tongue*, to a *Rod*, Prov. 14. 3. And

X. To *Juniper Coals* which burn moſt hotly, *Pſalm.* 120. 4.

† 3. Conſider, that the *Tongue* is many wayes abuſed, and the abuſes of the *tongue* are moſtly ſeverely puniſhed. Note here, that men abuſe their *Tongues* five manner of wayes: *viz.* both

1. In regard of *God*. And

2. In

2. In regard of *godlineſs*. And
3. In regard of the *godly*. And
4. In regard of *themſelves*. And
5. In regard of their *neighbour*.

Firſt, men abuſe their *Tongues* to their hurt, in regard of *God* two manner of wayes, *viz.*

I. By uſing blaſphemous ſpeeches of God; as *Pythagoras* ſaid, in the beginning of one of his Books; That of God he would ſay nothing, whether there were any or none; for which words he was baniſhed by the *Athenians*. Some children ſitting together at the School, fell into communication of *God*, and what he was; one ſaid, He was a good old Father; to whom another named *Dennis Benfield*, a little girle replied, He is an old doting Fool; which Girle going the next day to the Market, as ſhe came home, ſhe was ſo ſtricken, that all one ſide of her was black, and ſhe became ſpeechleſs, and ſo died. *Fox.*

II. Men abuſe their *Tongues*, in regard of *God*, by ſwearing, and blaſphemous Oaths. In the time of our K. *Edward 6.* the ſtory is note worthy, of that prophane young Gallant, who being notoriouſly given to ſwearing and blaſpheming, and deſpiſing all Chriſtian admonition, would ſay, that three words before his death would ſave him. One day riding with company, ſwearing and blaſpheming as he was wont, his *Horſe* leapt over a Bridge into an arm of the Sea: whereupon his man ſeeing him in imminent danger of drowning, cried to him, Maſter, Maſter, remember your three words; who preſently cried out, *Horſe and man and all to the Devil*, and then ſunk, and neither of them was ever more ſeen. *Fox.* Again, there was a Serving-man in *Lincoln-ſhire*, who was alwayes wont to ſwear, *Gods precious blood*, and that for every trifle; and though he were often reproved for it, yet he ſtill perſiſted in his wickedneſs, untill the Lord ſtruck him with ſickneſs; yea then he could not amend, but hearing one day the Church Bell tolling, when the anguiſh and pangs of death were upon him, ſtarts up in his Bed, and ſwore, *By Gods blood this Bell tolleth for me*: whereupon immediately the blood iſſued from all his joints, not one free, in great abundance, and ſo miſerably died. *Peter Stubs* Book Printed, 1581.

Secondly,

Secondly, Men abuſe their *tongues*, *ludendo cum ſanctis*, by jeaſting with holy things; as *Cavalier Caſio* the *Bolognian Poet*, wore in his hat, in a great *Agate*, the deſcenſion of the Holy Ghoſt upon the Apoſtles; and being demanded of *Pope Clement*, (with whom he was very familiar) wherefore he wore that *Dove*, repreſenting the Holy Ghoſt, and the fiery tongues upon the heads of the Apoſtles? he anſwered, Not for any devotion, but to expreſs a conceit of love. For having been long enamoured of a Lady, and ungratefully handled of her, not able any longer to ſupport her crafty delayes, nor the expences beſtowed on gifts and preſents, I figured the Feaſt of *Pentecoſt*, meaning thereby, I repent of the coſt beſtowed on my Lady. Thus he durſt dally with this high myſtery.

Thirdly, as men abuſe their *tongues*, in regard of *God*, and *Godlineſs*, or holy things, ſo alſo in regard of the *godly*; and that three manner of wayes: *viz.*

I. By falſe accuſations; thus three men conſpired againſt *Narciſſus* Biſhop of *Jeruſalem*, a man who led a godly and blameleſs life; and charged him with a very heinous crime, all three confirming their accuſation by oath:

The firſt wiſhed, If it were not ſo, as they ſaid, that he were burnt; this wiſh preſently came to paſs, for his houſe in the night being ſet on fire, he and his whole family were burned.

The ſecond wiſhed, that he might die of the *Jaundice*; and preſently after was taken with the ſame diſeaſe from head to foot, and died thereof.

The third wiſhed, that he might loſe his eyes; who after ſeeing what was befallen thoſe twain, repented and confeſſed the conſpiracy againſt *Narciſſus*, but by exceſſive weeping for his wicked oath, he at laſt loſt his eyes. *Euſeb.* li. 6. ca. 8.

II. Men abuſe their *tongues* in regard of the *Godly*, by mocking them in their Chriſtian ſpeeches: *e. g.* In the dayes of Qu. *Mary*, as *James Abbeyes* was led by the *Sheriff* to execution, he diſtributed his money and clothes, (to his ſhirt) to the poor, exhorting them to ſtand faſt in Religion, and entreating them to pray for him. A ſervant of the *Sheriffs* mocked him, bidding the people not

to

to regard his ſpeeches, he being but a mad heretick, with ſuch like terms; and as one continued in his godly admonitions, ſo the other perſevered in his blaſphemies. Now this godly Martyr was no ſooner burnt, but the blaſphemer was ſtruck with a frenzie, by Gods hand, and ran about the Town of *Bury*, pulling off his clothes, and caſting them away, and crying, Thus did *James Abbeyes*, the true ſervant of God, he was a good man, and is ſaved, but I am damned: and thus continued till he died. *Fox.*

III. Men abuſe their *tongues* in regard of the *Godly*, by reviling, miſcalling, and ſlandering of them: as one *Leaver*, a Plough-man, railing againſt that good Martyr, ſaid, That he ſaw the ill-favoured Knave *Latimer*, when he was burned, and that he had teeth like a *Horſe*; at which time and hour as near as could be gathered, the ſon of the ſaid *Leaver* deſperately hanged himſelf. *For.* Now as the North-wind driveth away the rain; ſo doth an innocent Life the ſlandering *tongue.* For, as *Hierom* ſaith, An Arrow ſhot from a Bow ſticketh not in the hard Rock, but rebounding back again with violence, hurts him who ſhot it: and therefore none ſhould ſlander the innocent. As he doth ill who ſets a houſe on fire, and he alſo, who when he may quench it, doth not, but much more he, who coming to the flame, warmeth himſelf at it: ſo he doth evil, who ſpeaketh wrongfully evil of others; and he alſo who doth not ſilence a ſlanderous tongue, when he may; but much more he, who taketh occaſion, by a detracters words, to ſpit forth more poyſon of defamation againſt the godly.

Fourthly, men abuſe their *tongues* in regard of *Themſelves* three manner of wayes; *viz.*

I. The abuſe of the *tongue* is taught, *Eph* 4. 29, 30, 31. where we ſee. that corrupt communication grieves the good Spirit of God; and by ſuch words, we give place unto the Devil; and hurt both others and our ſelves.

II. Men abuſe their *tongues*, by ungodly acclamations, ſpeeches, and cries; for crying out is an abuſe of the *tongue*, and it oftentimes happens through great choler and anger, *Eph.* 4. 31. In the dayes of K. *Edward* 6. certain *Engliſh* Souldiers, being by a tempeſt caſt upon the Sands, on the

the coaſt of *France*, gave themſelves to prayer, and commended their Souls to God, as in ſo great danger it was meet; but one amongſt the reſt deſperately and prophanely minded, went apart, and cryed out ſaying, twice, or thrice, *O Gallows claim thy right.* Now the ſaid party (as God would have it) eſcaped the preſent danger among the reſt, and living ſome ſhort ſpace in *France*, after a while returned into *England*, where within ſix months he was hanged for ſtealing of *Horſes*. *Perkins.* A *Spaniſh Souldier* being angry with his wife, who was great with child, wiſhed that ſhe might bring forth an infernal Devil; ſoon after ſhe was delivered of a Son well and right ſhaped in the lower parts, but moſt miſhapen in the upper; for the eyes were in the forehead, the mouth wide, black and gaping, the ears long and hanging down, like a *Hounds*, on the head two crooked Horns, and the ſhape of the upper parts, not much unlike a *Satyre*. *Wierus.*

III. Men abuſe their *tongues* by vaunting, boaſting, and vain-glorious ſpeeches: as *Xerxes* once ſaid, That if the Sun and Moon would not obey him, he would ſurely puniſh them: for which proud words, an handfull of *Grecians* ſubdued a vaſt Army of his. Thus when *Sophocles* ſent *Ajax* to fight againſt *Troy*, he bid him fight, but withall to pray to God for victory; no ſaid *Ajax*, *Deo vincant ignavi*, Let Cowards overcome by Gods helping hand, but I will ſubdue my enemies by my own power.

Fifthly, men abuſe their *tongues* in regard of their *Neighbours*, or of *Others*, ſix manner of wayes; *viz.*

I. By bitter ſpeeches; as when men who be at variance, give out grievous words one againſt another, *Prov.* 12. 18. *Eph.* 4. 31.

II. By wrangling and contentious ſpeeches; as when between parties diſagreeing, neither will yield, but both are obſtinate, *Phil.* 2. 14.

III. By threatning ſpeeches, or menacing words againſt others, *Eph.* 6. 9.

IV. By girding and taunting at others, by cloſe and ſecret nips, although there be no open railing.

V. By back-biting: as *Pſal.* 15. 3. *He who backbiteth not with his tongue, &c.* By theſe words the Kingly Prophet would

would teach us, that the wantonneſs aud wickedneſs of the *tongue*, is a vice too vulgar, and univerſal, and excludes men from the Kingdom of God, *Jam.* 3. 2. *Pſal.* 15. 3. Now the reaſons hereof are theſe two.

1. Becauſe words ſeem to hurt leſs than deeds, therefore men more uſually, and univerſally ſin by word than deed.

2. Becauſe men ordinarily and naturally do rather give way to fained excuſes, than to many other ſins.

VI. Men abuſe their *tongues* to the prejudice of others, by raſh, inconſiderate, unadviſed, and tatling ſpeeches: as the City of *Athens* was taken by *Sylla* the *Roman Dictator*, who by his Spies was admoniſhed, of the pratling of certain old men, in a Barbers ſhop, where they talked of a certain place of the Town, which was weakeſt, and worſt defended; upon which information *Sylla* with all his force, aſſaulted the City in that place, and took it. The unadviſed talk of one only man, was the cauſe why *Rome* was not delivered from the tyranny of *Nero*, and why many were put to death by him. For that man ſeeing one of the priſoners that was taken by the Tyrant, to be diſmaid, becauſe he ſhould be put to death, willed him to pray to God, that he might eſcape but untill the morrow only, and then he ſhould have cauſe of rejoycing. The Priſoner to ſave his own life, declares and reveals thoſe words to *Nero*, who thereupon ſuddenly ſeized upon the Conſpirators, and put them to death. Thus we have ſeen, how many ſundry wayes, the *Tongue* of man is abuſed, and how ſeverely the abuſes of the *tongue* are puniſhed.

Qu. 1. Doth the abuſe of the *Tongue* deſerve Hell fire, or deſtroy the ſoul?

Anſ. 1. Our Saviour ſaith, *Matth.* 5. 22. *Whoſoever ſhall call his Brother fool, ſhall be in danger of hell fire.*

Anſ. 2. *Pomerius* ſaith, *Convitia*, reproachful words, are venial ſins when they are thus qualified:

I. When they are given by Superiours, by way of correction or reproof.

II. When they proceed not from hatred, but from the levity of the minde.

III. When they proceed from a ſmallor light anger, and not from unbridled, or immoderate rage.

IV. When

IV. When they proceed from no desire of disgrace; that is, although a man use some reproachfull or disgracefull words unto his brother in his anger, yet he doth it not with a purpose or intent to disgrace him.

V. When by the reproachfull words which are given, our brother is not much disgraced.

Ans. 3. *Pomerius* saith, *Maledicta*, evil speeches and maledictions are but venial sins, when thus occasioned, or uttered.

1. When they proceed from a good cause, or some call from God.

2. When they are pronounced against, or reflect upon him only, who hath deserved to be evil spoken of.

3. When they are occasioned for a trifle, or a matter of no great moment.

4. When they are from a sudden undeliberated heat of passion. These respects, *Pomerius* thinks, do so allay, and qualifie the poyson of the *tongue*, that it will not prove mortal unto us.

Ans. 4. We have a more sure Word of Prophecie to resolve, and establish us in this particular, than the opinion of an erring *Papist*, and that is the Word of God, which teacheth us, what to think of railing, reproachfull, and cursed speeches, by these four particulars.

I. The Scripture commands us, if we desire to approve our selves to have put on Christ, then to put on the vertues contrary to such speeches; as *Coloss.* 3. 12, 13. *Put on therefore as the Elect of God, bowels of mercy, kindness, humblenesse of minde, meekenesse, long suffering, forbearing one another; and forgiving one another.* All these are contrary or opposite to reproaches, and evil speakings; and therefore if the one be commanded, then the other is forbidden: if one be an argument of an Elect Vessel, the other is of a reprobate, at least for the present. And therefore whether simply taken, or according to *Pomerius* his qualifications and restrictions, they are no venial sins.

II. The Scripture prohibits these, *Ex consequenti*, by a necessary consequence: *Eph.* 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good*, &c. *that you grieve not the Holy Spirit of God.* Now none will deny, but that reviling and wicked speeches, are corrupt communication, at least tend not to edifica-

tion, but rather offend God. The Apoſtle ſeems plainly thus to argue; Thoſe ſpeeches which are corrupt, and edifie not the hearers, are diſpleaſing to the pure Spirit of God, and become not Chriſtians: But railing, reviling, and reproachfull ſpeeches are corrupt, and tend not to edification; and therefore they are unbeſeeming Chriſtians, diſpleaſing to the holy Ghoſt, and conſequently, (in their own nature) lethal, not venial.

III. The Scripture diſlikes all ſpeeches of this kind, becauſe they argue, that there is neither grace in us for the preſent, nor hope of glory for the time to come.

1. That man who gives way to theſe abuſive ſpeeches doth thereby teſtifie, that his heart is not ſeaſoned, or ſanctified with true grace, *Jam.* 1. 26. *If any man ſeem religious, and bridleth not his tongue, he deceiveth his own heart, and his Religion is in vain.*

2. That man is as yet no heir of glory, 1 *Cor.* 6. 10. *Be not deceived, for railers and revilers ſhall never enter into the Kingdom of God.* I conclude this particular with this plain *Syllogiſm.* That which excludes us both from grace and glory, is mortal and not venial; but railing, reviling, and reproachfull words, (not being repented of) exclude us both from the participation and poſſeſſion of grace, and all true hope of glory; therefore they are no venial ſins.

IV. Theſe kinde of ſpeeches are directly and poſitively forbidden by God in his Word; and therefore are no venial ſins in their own nature, 1 *Pet.* 2.1. *Eph.* 4.31.

Qu. 2. Why do the abuſes of the *tongue* deſtroy the Soul? or, why ſhall they be puniſht with Hell fire?

Anſ. 1. Becauſe the *tongue* was given us for other ends, and ſpeech is only naturally given to men, and that for this end, that thereby they might perform thoſe duties which God requires of them: *viz.*

I. We muſt bleſs and praiſe God with our *tongue*, *Jam.* 3. 9.

II. We muſt confeſs Chriſt with our *tongue*, *Rom.* 10. 10.

III. We muſt invocate, and ſupplicate the throne of grace for mercy, with our *tongue*.

IV. With our *tongue* we muſt confeſs our ſins unto God.

V. We muſt ſpeak the truth with our *tongue*, and hold forth the truth in our words.

VI. We muſt edifie our brethren with our *tongue*, and by our

our words and talk, endeavour to benefit and better others, *Eph.* 4. 29. *Coloſſ.* 4. 6. Theſe holy duties God requires of us, and for the performance of theſe duties God in much mercy hath given us (not as unto the other creatures, dumb and ſilent tongues, but) ſpeaking *tongues*: and therefore he who ſhall thus far defraud the Lord of his expectation, as to make this rare member an inſtrument of wickedneſs, ſhall be puniſhed by the Lord, for this abuſe thereof with Hell fire.

Anſ. 2. The abuſes of the *tongue* ſhall be puniſhed with Hell fire, becauſe ſuch ſpeeches are evil in themſelves. Hence *Michael* contending with Sathan about the body of *Moſes*, durſt not uſe any railing ſpeeches, but only ſaid, *The Lord rebuke thee*, Jude *verſ.* 9. The Lord beſt knowing the iniquity of ſuch words, and how prone we are unto them, hath ſhewed his infinite mercy, and care towards us, in the preventing of them, by the framing, faſhioning, and placing of the *tongue*. God doth nothing in vain, and therefore he would have the ſons of men to anatomize the *tongue*, and to read ſome profitable Lecture upon every particle thereof: *e. g.*

I. The *tongue* is placed in the head, in the midſt of the ſenſes; to teach us, that our words muſt be wiſe, grave, weighty, and diſcreet.

II. The *tongue* is hedged, or fenced in with a double wall; *viz.* of earth and of Stone; the Lips being as the earthen wall, the Teeth as a ſtone wall; to teach us, that we muſt ſet a watch over our Lips, and keep our *tongues* as with a bridle; yea be cautelous and circumſpect in our words, that nothing may break thorow our Teeth and Lips, which is either diſpleaſing unto God, or diſagreeing unto our profeſſion, or diſgracefull unto our brethren.

III. The *tongue* is ſimple and undivided: men not being like *Serpents* double or cloven tongued; to teach us, that we muſt ſpeak the truth alwayes; for truth is but one, and we have but one *tongue*, and therefore it ſhould alwayes utter the truth.

IV. The *tongue* is tied below, but hath no ligaments above; to teach us, that our *tongues* muſt be much more prone and ready to ſpeak of heavenly and celeſtial things, than of terreſtrial and earthly: frequent in diſcourſing

of thoſe things which are above, but more ſparing of thoſe which are below.

V. The *tongue* is of a ſoft, not hard, cauly, or tough nature; to teach us, that our words muſt be mild, ſoft, gentle, and not proud, reproachfull, cruel, diſdainfull and the like. Theſe and the like things the Lord would have us to ruminate upon, in our *tongues*, that ſo it may be a means to make us more wary of our words we being naturally ſo prone to break forth (upon all occaſions and provocations) unto unchriſtian ſpeeches, which are both diſpleaſing to our Father, hurtfull to our Brother, and mortal to our ſelves. And therefore if we would not defile our *tongues*, provoke our God, extinguiſh Grace, grieve the Spirit, and enflame and kindle the fire of Hell, for the burning of our ſelves, we ſhould carefully abſtain from all railing, reviling, and reproachfull words; not ſaying in our anger unto our Brother, either *Racha*, or *thou Fool*. And as all *Sailers* are wont to have all dangerous Places noted and deciphered in their *Maps*, by which their Ships might be endangered, and hazarded, that they may avoid them; ſo we ought to have all kind of corrupt ſpeeches noted, and ſet down, that our *tongue* may not offend in, or be endangered by any of them. Thus much for *the abuſes of the tongue*.

†. Conſider the nature of a *naughty tongue*, in theſe ſeven particulars.

1. It declares and diſcovers the whole Malice and rottenneſs of the heart, *Matth.* 12 34.

2. There is no ſort of ſin, but in ſome regard or other at leaſt, the *tongue* hath ſome hand, or acts ſome part, *Jam.* 3. 8.

3. The *tongue* is a more ready inſtrument for the acting and exerciſing of any wickedneſs, than the other members of the body are, *Jam.* 3. 5. The Adulterer cannot act his wickedneſs without a companion, nor the murderer without ſome bloody inſtrument or other, *&c.* but the evil ſpeaker hath alwayes a weapon ready, and an occaſion to uſe it, is never long wanting.

4. The *tongue* hath a double naughtineſs; for it both kindles wrath, and is wrathfully kindled, *Jam.* 3. 6.

5. It is very hard to bridle it, *Jam.* 3. 8.

6. It pierceth deep, and wounds to the quick, *Prov.* 12. 18.

12. 18. & 18. 8. & 21. 22. *Pſal.* 120 3, 4. & 140. 2, 3.

7. The malice, and biting of a venemous tooth, doth ſo rankle, and feſter, that it is very hardly cured, *Prov.* 30. 14. *Jam.* 3. 8. *Effundit mala Lingua virus atrum.* Virgil. *Maxima pars invidiæ naſcitur ex intemperantia linguæ. Eraſm.*

† 5. Conſider, that as an evil, ſlanderous, and perverſe *tongue* is a ſign of a very wicked man, *Pſal.* 52. 2. ſo to ſpeak well of none, but ill of all, is a ſign of a very wicked *tongue*. It is commonly known, that *Scarabs* and *Flies* ſwarm to the galled part of a poor Pack-horſe, and there ſit feeding upon that worſt part of his fleſh, not once medling with the other ſound part of his skin. Juſt thus do the malitious *tongues* of Detractors; for if a man have any infirmity in his perſon or actions, that they will be ſure to gather unto, and dwell upon; whereas his commendable parts, and well deſervings, are paſſed by without mention, without regard. Now what do they get by this? It muſt needs be a filthy creature, that is alwayes feeding on ſtinking carrion. *Pliny nat. hiſt.* l. 7. c. 2. maketh mention of a certain people in the *Indies*, upon the *River Ganges*, called *Aſtomi*, who have no mouth, but do only feed upon the ſmell of Herbs, Flowers, &c. Though the truth of this may be uncertain, yet this is moſt ſure, that there is ſuch a generation amongſt us, who when they ſhould ſpeak well, are like men poſſeſſed with a dumb Devil, and have no Mouth, no Lips, no *Tongue* at all: but if it be to blaſpheme God and the King, or to back-bite and ſlander their neighbour, they have *tongue* enough and to ſpare.

Thus much for *Evil Tongues*.

Paragraph IV. *Of Good Tongues.*

The *Popiſh Author*, mentioned before concerning *Evil Tongues*, doth thus (after his manner) deſcribe *Good ones*. *Lingua eſt*

Mollis & delicata,
Rubea & colorata.
Acuta, & more gladii figurata,
Flexabilis, & ad movendum quam-
Plurimum applicata,

Incluſa, & dentium circuitu vallata.

And therefore the language of our Lips ſhould be

Mollis per benignitatem,
Colorata per honeſtatem,
Acuta per ſeveritatem,
Plicabilis per ſagacitatem,
Incluſa per cuſtodiæ ſedulitatem.

Or, the *Tongue* of our Diſcourſe ſhould be

Mollis per compaſſionem,
Rubea per dilectionem,
Acuta per correctionem,
Plicabilis per diſcretionem,
Clauſa per coercitionem.

But paſſing by theſe jingles, we may ſay, That the vertues of a *Good Tongue* are theſe five:

I. *Verity*, or *veracity*, whereby we embrace and love all true ſayings and ſentences, in Religion, Arts, and Sciences; and in all our talk, and converſation, ſpeak the truth, and what is agreeable to the matter in hand, carefully, and conſcientiouſly, in all our ſerious diſcourſes, avoiding all lyes, falſe opinions, and vain Sophiſtry.

II. *Conſtancy*, which conſtantly profeſſes, retains, maintains, and defends the truth.

III. *Humility*; when it is docible, not arrogantly ſpeaking of it ſelf, nor obſtinately defending any untruths, or falſe opinions, but profeſſing our willingneſs to learn of others, to be admoniſhed by others, and to yield to thoſe who will teach us better, if we have erred either in our talk, or tenents.

IV. *Taciturnity*; when we do not unadviſedly talk and tattle of every ſecret, and weighty truth, in all places, or before any perſons, but know when it is fitting to ſpeak, and when to be ſilent.

V. *Urbanity*; when all our words are humane, civil, courteous, meek, mild, and gentle. Thus much for the *Doctrinal Part.*

CHAP.

CHAP. III.

The Practical, and Applicative Part.

IN this *Part*, or *Chapter*, we have three things to consider of:

1. Who are to *Blame* in regard of the *Tongue*, Sect. I.
2. What we may *Learn* from the *Tongue*, Sect. II.
3. What is *Required* of us in regard thereof, Sect. III.

SECT. I.

Thoſe are to *Blame*, in regard of their *Tongues*, who any wayes, or in any ſort abuſe them. Now to what was ſaid before, concerning *the abuſe of the Tongue*, I adde, That four ſort of perſons are here faulty; as

Firſt, thoſe who in the ſervice of God, uſe a *ſtrange tongue*, as the *Papiſts* doe. For the juſtifying of their Practice, *Lorinus* the *Jeſuite* ſaith, *ſup. Levit.* 10. It behoveth every one to handle Sacred things, *Juxta ritum in Eccleſia particulari approbatum*, *Latino Latinos*, *Græco Græcos*, *&c.* according to the approved rites in every particular Church, the *Latines* in Latine, the *Greeks* in Greek, *&c.*

Anſ. If *Lorinus* by the *Latines* underſtand all who were counted of the *Latine Church*, *viz.* all who inhabit in thoſe Weſtern parts, as the *Greek* is the *Eaſtern* Church, (as it is certainly his meaning) then it will fall out quite contrary to his obſervation. That to uſe a *ſtrange tongue* in the ſervice of God, ſuch as is the *Latine* to the vulgar people, who underſtand it not, is to bring in a ſtrange Language into the Church of God, as is evident by 1 *Cor.* 14. 4. 11, *&c.* to 20. Upon which place *Ambroſe* ſaith, *Tacere debet in Eccleſia, qui linguâ loquitur quam ſolus ſcit*: He ſhould hold his peace in the Church, who ſpeaketh with a *tongue* which himſelf only underſtandeth.

Secondly, thoſe are to blame, who uſe their *tongues* to wicked purpoſes; as ſwearing, lying, curſing, blaſpheming, backbiting, ſlandering, jeaſting which is not convenient, and the like. And thus alſo,

Thirdly, are they, who are mute in good things. *Fiſh* have no *tongues* at all, as other creatures have, or they have imperfect and ſilent *tongues*, according to the Proverb. *Mutus ut Piſcis*, as mute as a Fiſh: the reaſon is, becauſe there can be no voice uttered in the water: for the aire is required to the making of a ſound; neither have *Fiſh* any uſe of the *tongue* for taſte, becauſe *Fiſh* without chewing ſwallow down their meat, and ſo ſeem not much to be delighted in the diverſity of taſtes. Now herein they are like to *Fiſh*, who are mute and ſilent in good things; as it was ſaid of *Arſatius*, who ſucceeded *Chryſoſtom*, and was an old doctril of 80. years, *Quem Piſces facundia, rana agilitate ſuperabant*, whom the *Fiſh* excelled in utterance, and the *Frogs* in nimbleneſs. *Anton. ſum.*

Fourthly, thoſe are to blame, who think, that words are but winde, and they may uſe their *tongues* as they liſt: as *Pſal.* 12.4. *Our tongues are our own.* Note here, that is not true which the wicked there ſay; for though they ſay *Their tongues are their own*, yet they ſhall one day gnaw their tongues for it *Apoc.* 16 10. for their lips and *tongues* are not their own, but his who made them; who though he permit them ordinarily to uſe them at their peril, yet when he will, he either ſilenceth them, or formeth ſuch words by them, as the wicked of their own accord would never have uttered. Was *Sauls tongue his own*, when by the gift of Prophecie he ſounded forth the Praiſes of God? 1 *Sam.* 10. 11. & 19. 24. Was *Pilates Wifes tongue her own*, when relating her dream to her husband, ſhe charged him to have nothing to doe with that righteous man? *Matth* 27. 19. Was *Balaams tongue his own*, when intending to curſe, he bleſſed the people of God? *Numb.* 24. 5, 6, 7, 8. Was *Caiphas tongue his own*, when he delivered that Prophecie. *It is expedient that one man die for the people?* Joh. 11. 50, 51, 52. Was *Valerianus tongue his own*, who after he had long defended, and pleaded for the gods of the *Gentils*, became a forward, and faithfull Profeſſor of Chriſt, and his Goſpel? And therefore wicked mens *tongues* are not their own.

SECT.

SECT. II.

The Leſſons to be *learnt*, from, concerning, or in regard of our *Tongues*, do either reſpect *God*, or *Sathan*, or *wicked men*, or *Our ſelves*, or the *Tongue* it ſelf.

† 1. In regard of *God*, we may *learn* theſe two Leſſons.

I. That all the words of the *tongue* are known unto God, *Pſal.* 139. 4.

II. That the anſwer of the *tongue* is from the Lord, *Prov.* 16. 1.

† 2. In regard of *Sathan*, we may *learn*, that his enmity is principally bent againſt the *tongue* and ſpeech, that being the moſt excellent member in the body, *Matth.* 9. 32. and 12. 22. *Mark* 9. 25 *Luke* 11. 14. Or, that Sathan principally endeavours to binde the *tongue*, that being an Inſtrument both of Gods glory, our own good, and our brethrens edification. For

I. God is glorified by the Prayers, Praiſes, and pious ſpeeches of the *tongue*. And

II. We are helped thereby; the Prayers, Praiſes, and pious ſpeeches of the *tongue*, being means to encreaſe Gods grace in us, to obtain bleſſings from God, and to confirm us more and more in the Worſhip, Service, and Work of God.

III. By the Profeſſion of the *Tongue*, we give a good example and encouragement to our brethren: by our prayers for them, we may with-hold judgements from them, and draw down bleſſings upon them; by our ſeaſoned and ſanctified diſcourſes, we may eſtabliſh them, and ground them more and more in the moſt holy Faith, and truth of Religion. And therefore Sathan obſerving, how profitable an Inſtrument the *tongue* is, both in regard of Gods glory, our good and our brethrens edification, doth labour and endeavour to tie and ſilence it.

† 3. In regard of *wicked men* we may *learn*, that their *tongues* are apt to evil ſpeaking: as *Jude* verſ. 10. *But theſe ſpeak evil of thoſe things which they know not.*

Qu. Whom, or what did theſe wicked ones ſpeak evil of?

Anſ. 1. Some refer it to Magiſtrates, *verſ.* 9.

2. Some to the Law of God, which taxed their wantonneſs, *verſ.* 5.

3. Some

3. Some understand it generally, because the Apostle speaks distributively, *Quicquid sit*; whatsoever it is that they are ignorant of, they speak evil of, and whatsoever they know, they defile. So that the sence and meaning is the same; *viz.* They speak evil of Religion, or of their pious brethren, or of the Magistrates themselves, or of all these. So that from hence we may learn; That the *tongue* of the wicked is very prone to cursing and evil speaking: or, cursing and evil speaking is a sign of a wicked man. For,

I. It comes not from the Holy Spirit, for he rather cools the heat, humbles the mind, and teacheth the *tongue* words of love. But

II. It comes from Sathan, *Jam.* 3. 6. And

III. It springs either

1. From the contempt of Magistrates. Or

2. From the envy of their brethrens praises; because they are dispraised thereby; as *Commodus* hated and punished those who commended *Aurelius* his Father. Or,

3. From pride, because we will not be drawn from our own judgement, *Rom* 12. 16. *Phil.* 2. 2. Or

4. From a wicked desire to sin. Or,

5. From the ignorance of the Law, and Word of God.

† 4. In regard of *Our selves*, we may *learn* these five Lessons.

I. That if we would live long, and see good dayes, we must refrain our *tongues* from evil, *Psal.* 34. 13. & 1 *Pet.* 3. 10.

II. That Life and Death are in the power of the *tongue*, *Prov.* 18. 21.

III. That he who keepeth his *tongue*, keepeth his Soul from trouble, *Prov.* 21. 23.

IV. That as the *Camelion* draws nothing into the mouth but aire, and nourishes nothing in the body but Lungs; so some are Religious only in their *tongues* and discourse, not in their hearts and lives.

V. We may *learn*, that we must give an account for the use of our *tongue*, or how we use it. The *tongue* is a Talent lent unto us, which we must render a reckoning for; and therefore we must speak unto profit. Some say, we harm none by silence; but a man may deny Christ by silence,

ſilence, when he profeſſeth not; and a man kills his brother whom he edifies not, having a call thereunto. And therefore we muſt learn to uſe our *tongues* aright, both in regard of *God* and *Men*.

Firſt, in regard of *God* we muſt uſe our *tongues*;

1. In profeſſing of him, *Rom.* 10. 10.
2. In praying to him.
3. In praiſing of him.
4. In ſpeaking of Religion, *Pſal.* 71. 24. & 119. 172.
5. In vows and promiſes made religiouſly unto him, *Pſal.* 116. 12.

Secondly, in regard of our *Brethren*, we muſt uſe our *Tongues* to *Healing* and *Reſtoring* words.

1. To *Healing* words; when our neceſſary Reproofs are like Salt and Vinegar, *Pſal.* 141. 5. *Prov.* 24. 25.
2. To *Reſtoring* words; and that when

I. We pacifie their anger, by ſoft anſwers, *Prov.* 15. 1. & 25. 15.

II. When we comfort their ſorrowfull hearts, by Chriſtian conſolations, *Prov.* 15. 24.

III. When we teach their eyes Inſtruction, *Pſal.* 51. 13. *Prov.* 16. 21, 23. & 20. 15. & 31. 26.

IV. When we teach their feet how to walk;

1. By exhorting them in general, *Hebr.* 3. 13.
2. By teaching in particular:

I. Thoſe of our own Family; as Wives, Children, and Servants. And

II. Our Friends and Kindred. And

III. Our Neighbours.

† 5. In regard of the *Tongue* of man, we may *learn* theſe Leſſons.

I. That it is a moſt unruly member, *Jam.* 3. 5, 6.

II. That the *tongue* of a vertuous woman is the Law of kindneſs, *Prov.* 31. 26.

III. That a ſoft *tongue* doth ſooneſt prevail, *Prov.* 25. 15.

IV. That the *tongue* of the juſt is as choice Silver, *Prov.* 10. 20.

V. That the *tongue* of the wiſe is health, and uſeth wiſdom aright, *Prov.* 12. 18. & 15. 2.

VI. That a wholeſom *tongue* is a tree of life, *Prov.* 15. 4.

VII. That the *Tongue* is either a very good, or a very bad member. *Laertius* tells us, *li.* 1. *ca.* 9. that *Anacharſis* being

being asked. *Quid esset in homine pessimum, & quid optimum?* which was mans worst part, and which his best? answered, *Lingua*, the *Tongue*. *Æsop* being sent by his Master, to buy all the best Meat he could get in the Market, bought all *Tongues*; and being sent again to buy all the worst, he bought again all *Tongues*; and being demanded, Why he did so? answered, That no flesh was better than a good *Tongue*, nor any worse than a bad. And most true it is, as *Bias* told *Amasis* King of *Egypt*, The *Tongue* is the best, and worst member of the body; for the most part, an unruly mischievous member, *Iambit & lædit*, *Plutarch.* a killing and destroying member: *Lingua mali pars pessima servi*, *Juvenal*: a dangerous weapon, and the worst of all other weapons: for the stroke of a *Sword* may be born off, and the shot of an *Arrow* may be shunned, or if not, the wounds may be healed; but there is no way to escape a poysoned *tongue*, no salve to cure it.

VIII. We may *learn*, that some have been punished in their *tongues*, for their *Vertues*, some for their *Vices*: *e. g.*

1. *Anthony* caused the head of *Cicero* to be set before him, when he was at meat; and his Wife *Fulvia* pulled out the *tongue* thereof, and wore it in her hat, for his zeal and affection to the Common-wealth. *Plutarch.*

2. The *Egyptians* did ever cut out his *tongue*, who disclosed any secret, or revealed any practice to the enemy. *Diodor. Sic.* And thus, as the Proverb is, *Some pay a fine for their tongue.*

IX. We may *learn* the use of the *Tongue*; and that both in *General* and *Particular*.

1. In *General*; mens *Tongues* are very usefull for them; for therewith a man doth complain of his want and poverty; therewith a man doth implore help, and seek remedy; and therewith a man doth utter his injuries and wrongs, and desires redress. It is an admirable thing to consider, how great variety there is in the *tongue*: for with that sometimes we speak gravely, sometimes jestingly, sometimes sharply, sometimes lovingly, sometimes harshly, sometimes sweetly; *Lingua à ligando*, *Rhoding.* the *Tongue* hath its name from *Binding*, because a man seems to have the minde of his brother (as it were) in his

his hands, or rather in his *tongue*, to binde or loſe as he liſt: for ſometimes with the *tongue* a man doth incenſe and exaſperate his Brother, and ſometimes therewith pacifie him; ſometimes we perſwade, and ſometimes we diſſwade with the *tongue*; even as though it were in the power of the *tongue*, to make our neighbour doe what we deſire.

2. The *Particular Uſes* of the *Tongue*, are either *Natural*, *Political*, *Moral*, or *Spiritual*.

Firſt, the *Natural Uſes* of the *Tongue* are theſe two;

I. *Lingua convenit in duo opera naturæ; ſcilicet guſtum, & loquelam: Ariſt. de Anima*, li. 2. *Linguæ eſt propter ſapores percipiendos, & literas exprimendas: Id. de Animal.* li. 11. The *tongue* of man is uſefull for Taſte, and Speech: for Reliſhing what we eat and drink, and for the teaching of Arts and Sciences.

II. The *Tongue* diſtinguiſheth man from all other creatures. For

1. The words of *Angels* are borrowed; they aſſuming ſtrange bodies when they ſpake unto men, which by and by they laid aſide: but men ſpeak with their own *tongues*.

2. The *Sea-monſters* which have the form of men, or women in part, ſpeak not, neither are heard to utter any language as men doe.

3. The notes of *Birds* are not called *Words*, or *Speech*, becauſe they underſtand not.

Secondly, *Linguam habet homo, ut communicet aliquid alteri. Ariſt. de Anima*, li. 3. The *Political Uſe* of the *tongue* is this, That we expreſs our minds unto others by our *tongues*. *Vox index animi.*

Thirdly, the *Moral Uſes* of the *Tongue* are theſe three:

1. With our *tongues* we utter hidden, and ſecret knowledge.

2. With the *tongue* we pacifie and appeaſe wrath, *Prov.* 15. 1. as *Jacob* did with *Eſau*.

3. With our *tongues* we give both ſweet comfort, and ſound and ſafe counſel unto our brethren, which very hardly would be expreſſed by ſigns, if we were dumb.

Fourthly, the *Spiritual Uſes* of the *Tongue* are theſe:

I. With the *tongue* we diſcourſe with the Lord; as *Adam*, *Jacob*, and *Moſes* did often.

II. The

II. The *tongue* teacheth God, Chriſt, the Goſpel, and the Promiſes of the Word unto us: for Preaching is the Power of God unto ſalvation, 1 *Cor.* 18. 21. *Rom.* 10. 17. But there can be no preaching without a *tongue* or ſpeech.

III. By the colloquies, conference, and diſcourſes of the *tongue*, both divine knowledge and grace is encreaſed.

IV. With the *tongue* we glorifie God, *Jam.* 3. and by the *tongue* we ſet forth the praiſes of God, and therewith give him thanks for all his benefits. This *Uſe* of the *tongue* is ſhewed, *Pſal.* 45. 1. *My tongue is the Pen of a ready Writer, to ſing forth the praiſes of the King*, that is, Chriſt: For,

1. The *tongue* ought to be exerciſed in the praiſes of God, as the Scribe is exerciſed in writing. And

2. The *tongue* ſhould do much good in a ſhort time, as a ready Scribe, in a ſmall time, can write much. And

3. The *tongue* muſt daily be reformed and refined, as the Scribes Pen muſt ever and anon be amended.

Thus much for the *Leſſons* to be learnt from, or concerning the *tongue*.

SECT. III.

In the laſt place obſerve, that the *duties required* of us in regard of the *tongue*, do either reſpect *God*, or his *Word*, or *Sin*, or our *Tongues*.

Firſt, in regard of *God*, theſe *duties* are required of us,

1. We muſt profeſs *God* with our *tongues*, Rom. 10. 9, 10. & 14. 11. Phil. 2. 11.

2. We muſt ſpeak of the righteouſneſs of God, *Pſal.* 35. 28. & 71. 24.

3. We muſt ſing praiſes unto God with our *tongues*: *Pſal.* 51. 14. & 66. 17. & 126. 2. Thus ſo ſoon as the Devil was caſt out of the man, *Matth.* 9. 33. *the dumb man ſpeaks*; to teach us, That being once free from Sathan, we muſt be mute no longer, but our mouths muſt be open, and our *tongues* looſed, to ſet forth the Praiſes of the Lord, 2 *Cor.* 4. 13. Note here, what *Sathan* attempts for our hurt, and what *Chriſt* effects for our good.

I. *Sathan, linguam vel compeſcere, vel corrumpere, Muſculus ſuper* Matth. 9. he will either corrupt the *tongue*, by cor-

rupt

rupt and evil words, or he will endeavour to curb the *tongue*, from good and gracious words. So long as the *Devil* is in the heart, the *tongue* is fruitfull in wicked words, but barren in good.

II. *Christ* in mercy doth these two things.

1. He opens the mouth, and unties the *tongue*. And then

2. Doth sanctifie the *tongue*, and make it a special instrument of Gods glory, filling it with holy and heavenly words.

Secondly, in regard of the *Word of God*, these two *duties* are required of us.

1. To have the Lords Word in our *tongue*; or, to speak of his Word, 2 *Sam.* 23. 2. *Psal.* 119. 172. And

2. To speak of Wisdom, *Psal.* 37. 30.

Thirdly, in regard of *Sin*, it is required of us, to put all iniquity, and deceit from our *Tongues*, *Job* 6. 30. & 27. 4. *Psal.* 34. 13. & 39. 1.

Fourthly, the *duties* required of us in regard of our *Tongues*, are either *Negative*, or *Affirmative*.

I. The *Negative duties* are these two;

1. The *tongue* must utter nothing against God. As *Gordius* was led to the place of punishment, he was exhorted by some to leave his opinion, to renounce his Religion, and to save his life; to whom he answered, That the *tongue* ought to speak nothing that is injurious to the Creator thereof. *P. Diacon.*

2. *Chilon* said, *Non committendum est, ut lingua præcurreret animum*; our *tongue* must not run before our wit: we must, before we speak, think and consider, what is most fitting and necessary to be spoken. *Laert.* l. 2. c. 4. *Nescit enim vox missa reverti*, there is no recalling of our words once uttered; as the *Lord Cook* once said occasionally at the Council-Table; Before the words are spoken they are mine, but being once spoken they are every mans, to interpret, and put what sence upon them he list.

II. The *Affirmative duties* are these three.

First, to take heed of all evil speaking; both

1. Against Magistrates. And

2. Against Ministers. And

3. Against Professors. And

4. Against the Laws of Religion; *i. e.* of the Sabbath, lying, swearing, purity, and profession.

Secondly,

Secondly, It is our *duty*, to be humbled for the iniquities of our *Tongue*. Note here, that the *Tongue* offends againſt *God*, againſt our *Brethren*, and againſt *Our ſelves*.

Firſt, the *tongue* ſometimes ſinneth againſt *God*: that is,

I. Againſt his *Truth*: thus Atheiſts, and Hereticks offend, *Pſal.* 14. 1. & 53 1.

II. Againſt his *Majeſty*; thus the blaſphemer offends: and that,

1. By prophaning his Name by ſwearing.

2. By deriding his Word, and the Miniſtry thereof.

3. By ſcoffing at Sabbaths, Profeſſion and Ordinances; as *Iſmael* and prophane *Eſau* did.

III. Againſt his *Purity*; by laſcivious and wanton words, *Eph.* 4. 29. & 5. 3. *Col.* 3. 8.

IV. Againſt his *Juſtice* and *Mercy*;

1. By murmuring againſt him.

2. By unthankfull words

Secondly, the *tongue* ſometimes ſins againſt our *Brethren*; and that

I. Againſt his Fame and Credit; and that

1. By calumnies, reproaches, deviſing falſe reports, and then uttering of them.

2. By delighting to ſpeak of true calumnies: and divulging and publiſhing abroad the diſgraces and infirmities of our Brethren: whereas charity covers a multitude of ſins. And

3. By ſcoffs, taunts, jeers and mocks, *Prov.* 9. 12. & 22. 10.

II. Againſt his *Perſon*; and that

1. By rage and anger.

2. By threatning.

3. By chiding, brawling, quarrelling, &c. *Coloſſ.* 3. 8. & 1 *Pet.* 2. 1.

III. Againſt his *Eſtate*, by lying, deceitfull and crafty words, *Eph.* 4. 25. *Coloſſ.* 3. 9. & 1 *Theſſ.* 4. 6. & 1 *Pet.* 3. 10.

Thirdly, our *tongues* ſometimes ſin againſt *Our ſelves*; and that,

1. By lying jeaſts, jeaſting lyes, and idle brags.

2. By vain, and idle words, *Matth.* 12. 36.

3. By ſudden and raſh ſpeeches, *Eccleſ.* 5. 1.

4. By

4. By multiplicity of words, *Prov.*10.19. and 17.27,28. and 29.11. *Eccleſ.*5.2.

5. By words tending to treaſon, inſurrection, ſedition and rebellion, whereby our precious lives are brought into danger.

Now for all theſe iniquities of the *tongue*, we ought to humble our ſelves.

Thirdly, it is our *duty*, to keep, curb, reſtrain, and bridle our *tongues*. Seven things may here briefly be hinted at, *viz.*

I. That it is our *duty*, to keep our *tongue* with a bridle, *Jam.*1.26. Or, to accuſtom our *tongues* only to modeſt, loving humble, holy, and pure words. This we ſhall do, if we always carry a humble and holy mind; a mind full of love; and a mind and heart which is always obliged to the obedience of Gods Word. *Anaxagoras* obſerves, that it is not without reaſon, that nature ſuffers the eyes, ears, hands, face, and other parts of the body to be bare and open to the view, whereas the *tongue* is environed with jaws, and mured with teeth, and cloſed with lips; becauſe hereby ſhe would have us to underſtand, that there is nothing in this life that hath more need of watch and ward, than mans unbridled *tongue*. And therefore we muſt moderate our ſpeeches, and ſpeak little, *Eccleſ.*5.1. we muſt keep the door of our lips, *Pſal.* 141.3. a man ſhould not be, *Vir labiorum*, *Job* 11.2. a man of lips, or of much talk, but muſt reſtrain his *tongue* with a bit or bridle.

II. Conſider, that this is principally to be done in publick meetings. *Chilon* admoniſhed, *Linguam cùm alias ſemper, tum præcipuè in convivio continendam, quòd illic cibus & potus invitet ad intemperantiam. Porro ubi plus eſt periculi, ibi major eſt adhibenda cautio. Laert. lib.*1. *cap.*4. Though the *tongue* muſt always be carefully kept, yet more eſpecially at publick Feaſts; becauſe plenty and variety of meats and drinks, do excite and provoke us unto intemperance; and the greater our danger is, the more muſt be our care. *Zeno* hearing a young man too full of *tongue*, and talk at a Feaſt, ſaid, *Aures in linguam defluxere*; that his *ears* had ſlipt into his *tongue*, becauſe he ſpake more than he heard. So *Demoſthenes* hearing another full of *tongue* at a great Feaſt, ſaid, *Si multum ſaperes non multa loquereris. Stob.* If

thou wert very wiſe, thou would not talk ſo much as thou doſt.

III. Obſerve, that to bridle, keep and curb the *tongue*, is a very heard and difficult thing. *Socrates, hiſt. tripart.* lib.8. cap.1. and *Marul.* lib.4. cap.6. report a ſtory of one *Pambo*, a plain ignorant man, who came to one who was learned, and deſired him to teach him ſome one or other of the *Pſalms*. Whereupon he began to read to him, *Pſal.* 39.1. *I ſaid, I will look to my ways, that I offend not with my tongue.* This verſe being read, *Pambo* ſhut the book, and took his leave, ſaying, He would go learn that point firſt. When he had abſented himſelf for the ſpace of ſome months, he was demanded by his Teacher, when he would go forward? He anſwered, That he had not yet learned his old leſſon; and to one who asked the like queſtion, nine years after, he gave the ſame anſwer. Such a hard thing it is to rule this unruly member, the *tongue*, which muſt be kept in with bit and bridle, bolts and bars. But of *Pambo* another writes, that he learnt his leſſon ſo well, that he never ſpake word which he repented, nor which grieved any, nor at which any exception could be taken.

IV. Obſerve, though it be hard to bridle the *tongue*, yet it is good: *Non alia eſt melior res quam cuſtodia linguæ. Senec.* yea ſo good, that nothing is better in moral things.

V. Every good thing is not generally commended and praiſed, but to ſet a watch over the lips, and to keep the *tongue*, as with a bridle, is a moſt commendable and praiſe-worthy thing. *Theana* being demanded, What married Wife deſerved moſt praiſe? anſwered, She who meddles only with her rock and ſpindle; is faithful to her huſband, and keepeth her tongue in quiet. *Athenæus. Gazeus Com. in Caſſian.* relates of *Thomas Aquinas*, that when he was a young man, he was ſo careful over his words, and watchful over his *tongue*, that he was called by his fellow Scholars and Students, *Bos mutus, a dumb Ox*: but *Albertus Magnus* perceiving by his diſputations, the greatneſs of his wit, and thereupon judging to what his ſilence tended, gave this ſentence of him, *Bos iſte talem aliquando edet mugitum, ut ſonum ejus totus Orbis evaudiat.* This *Ox* will at length make ſuch a lowing, that all the world ſhall hear the

the ſound of it; which afterwards proved true in his Writings. Thus where the *tongue* is kept at a bay, and ſhut up within the compaſs of a careful gevernment, the ſoul is kept from many troubles, and the mind freed from many diſtractions, which do uſually attend upon intemperate talkings.

VI. This vertuous quality ſhall be rewarded. The *heathens* made *Harpocrates* a God, becauſe he could command his *tongue*: and this vertue leads to felicity, becauſe he who keeps his *tongue* keeps his ſoul.

VII. Obſerve that the means which we muſt uſe for the curbing of this little, fiery, and unruly member, the *tongue* (which often ſets on fire the whole courſe of nature) are theſe four.

1. Rule the *tongue* by reaſon; for as Rivers have banks, that they may not overflow; ſo *reaſon* is to be the ſtay of the *tongue*, that it exceed not in talk. Again, as a bridle doth direct a horſe, ſo reaſon ſhould regulate the *tongue*.

2. We muſt ſtudy to anſwer, and learn to ſpeak well, *Prov.*15.28. that is, let not our words be raſh and inconſiderate, but deliberate, weighing and pondering the nature and quality of our words before we ſpeak.

3. We muſt ſtrive and endeavour to ſpeak mildly, gently and calmly, that our words may pacifie wrath, *Prov.* 15.1. and break the bone, *Prov.*25 15. *Frangit oſſeum*, i. e. *duriſſimum & rigidiſſimum*: gentle and mild words will mollifie the moſt hard, rigid, and croſs nature. *Tremel. ſup.*

4. We muſt learn to ſpeak holily and purely, *Eph.*4.28. *Col.*4.6. and ſo accuſtom our ſelves to Chriſtian converſe, and religious diſcourſe, that it may become habitual unto us.

Thus much for this member of mans body, the *tongue*.

CHAP. IV.

Of the Mouth.

CONcerning the *Mouth*, I will briefly obſerve theſe four things.

Firſt, that *Mouth* is referred in the Word,

1. To God, *Deut.*8.3. *Jer.*23.16. *Lam.*3.38.
2. To Chriſt, *Joh.*19 29.
3. To men, *Deut.*31. 19,21.
4. To Sathan, *Apoc.*12.15,16.
5. To Antichriſt, *Apoc.*16. 13.
6. To Idols, *Pſal.*115.5. and 135.16, 17.
7. To Beaſts, *Dan.*6.22. *Heb.*11.33. *Jam.*3.3.
8. To Birds, *Gen.*8.11.
9. To the earth, *Apoc.*12.16.

Secondly, obſerve, that we muſt put two things out of our *Mouth*, *viz.*

I. All guile, 1 *Pet.*2.22.

II. All filthy communication, *Eph.*4.29. *Col.*3.8.

Thirdly, obſerve that three ſorts of perſons are to *blame*, in regard of their *Mouths*: viz.

1. Thoſe who do not confeſs with their *Mouths* the Lord Jeſus, *Rom.*10.9,10.

2. Thoſe who curſe and revile with their *Mouths*, *Rom.*3.14. *Jam.*3.10.

3. Thoſe who draw nigh unto God with their *Mouths*, but not with their hearts, *Matth.*15.8. *Matth.*7.6.

Fourthly, obſerve, that when juſt occaſion is offered, we muſt *open our mouth*. Note here, that the Scripture uſeth this phraſe, when men ſpeak deliberately and adviſedly, as *Acts* 10.34. *Then Peter opened his mouth and ſaid*: ſo Matth. 5.2. *Jeſus opened his mouth and taught them*, &c.

Qu. Why doth the Evangeliſt uſe this Periphraſis, circumlocution, or needleſs phraſe? Can any ſpeak without opening of his *mouth*?

Anſ. 1. It is an *Hebraiſm*, *He opened his mouth*; that is, *Exorſus loqui*, *Calvin. ſup.* He begun to ſpeak: thus S. *Peter*, when he had heard upon what occaſion, and why *Cornelius* ſent for him, *Opened his mouth and ſaid*, Acts 10. 34.

34. that is, begun to preach unto them. True it is, the *Jews* did not always uſe this phraſe, of *opening the mouth*, when they meant to expreſs the beginning of a ſpeech, but only when they were to ſpeak of ſome weighty and ſerious matter, as *Pſal.*78.2. *Prov.*31.8, 9. *Open thy mouth for the dumb, yea, open thy mouth and judge righteouſly*; that is, be careful to ſpeak, and plead the poor mans cauſe who is oppreſſed. Thus *Gualter, ſup.* thinks, that the *Hebrews* only uſed this phraſe in ſuch caſes of moment; but *Beza* thinks it is not univerſally true.

*Anſ.*2. This phraſe is there (*Matth.*5.2.) uſed to ſhew the original of the Prophecies, and the predictions of the Prophets, that it was Chriſt, who *opened their mouths*; as if the Evangeliſt would there ſay, Chriſt now opened his own mouth, who of old opened the mouths of the Prophets, *Auguſt. S. Dom. in Monte.* Or,

3. This phraſe may there be uſed, to ſhew that Chriſt taught ſome, and ſometimes without *opening his mouth*, and that either by internal revelations, or inſpirations, or viſions, or by his works, and external miracles, *Chryſoſt. ſup.*

4. Or this phraſe doth ſhew, that Chriſt was wont to keep his *mouth* ſhut, and to open it only when there was need, as *Pſal.*37.30. *Prov.*10.11,31. teaching us hereby two things, *viz.*

I. That we ought to ſet a watch over our *mouths*.

II. That we ought liberally and freely to *open our mouths*, to preach the Word of God, and Goſpel of Chriſt, being called thereunto.

CHAP. V.

Of the Lips.

CONcerning *lips*, theſe five thing are conſiderable.

Firſt, that *lips* in the Word are referred

1. To God, *Job.*11.5. and 23.12. *Pſal* 84.34.
2. To Chriſt, *Pſal.*45.2. *Cant.*5.13.
3. To the Church, *Cant.*4.3,11. and 7.9.

4. To Men, *Deut.*23.27.

Secondly, there are ſundry ſorts of *lips*. For

1. There are deceitful *lips*, *Prov.* 24.28. And

2. Diſſembling *lips*, *Prov.*26.23,24. And

3. Stammering *lips*, Iſa.28.11. And

4. Adulterous *lips*, *Prov.*5.3. And

5. Hypocritical *lips*, *Iſa.*29.13. And

6. The *lip* of truth, *Prov.*12.19. And

7. Perverſe *lips*, *Prov.*4.24. And

8. Lying *lips*, *Pſal.*31.18. and 120.2. *Prov.* 10.18. and 12.22. And

9. Proud *lips*, 2 *King.*19.28. *Pſal.*12.4. And

10. Joyful *lips*, *Job* 8.21. *Pſal.* 63.5. And

11. Flattering *lips*, *Pſal.*12.2,3. *Prov.* 7.21. And

12. Unfeigned *lips*, *Pſal.*17.1. And

13. Cruel and miſchievous *lips*, *Pſal.*59.7.12. and 140. 3,9.

Thirdly, two ſorts of perſons are here to *blame*.

I. Thoſe who ſpeak unadviſedly with their *lips*, *Pſal.* 106.33.

II. Thoſe whoſe *lips* talk of miſchief. *Prov.*24.2.

Fourthly, From concerning, or in regard of the *lips* we may *learn* many leſſons, *viz.*

† 1. That our own *lips* muſt not praiſe us, *Prov.* 27.2.

† 2. That the *lips* of the righteous know what is acceptable. *Prov* 10.32.

† 3. That the *lips* of the righteous feed many, *Prov.* 10.21.

† 4. That he who reſraineth his *lips* is wiſe, *Prov.*10. 19.

† 5. That the *lips* of the wiſe diſperſe knowledge, *Prov* 15.7.

† 6. That the *lips* of the wiſe ſhall preſerve them, *Prov.* 14.3.

† 7 That wiſdom is found in the *lips* of him who hath underſtanding, *Prov.*10.13.

† 8. That the *lips* of the godly are full of grace, *Coloſ.*4.6. For

1. The words ſhow the heart. *Prov.*14.7. *Matth.* 12. 36. *Jam.*3.2.

2. The

2. The *tongue* is powerful, either for good or evil, *Prov.* 18.20. and 15 1. *Jam.*3.6.

3. A good *tongue* is profitable to others, *Prov.*10.21. and 16.13. and 22. 11. And

4. Preſerves a mans own life, *Prov.*13.3. and 21.23.

Fifthly, many things are *required* of us in regard of our *lips*; as

1. To keep all the lawful promiſes and vows, which proceed out of our *lips*, *Deut.*23.23.

2. To depart from thoſe in whom are not the *lips* of knowledge, *Prov.*14.7.

3. To keep knowledge with our *lips*, *Prov.*5.2.

4. To keep our *lips* from ſpeaking guile. *Pſal.*34.13.

5. To deſire the Lord to keep the door of our *lips*, *Pſal.* 141.3.

6. To declare the judgements of God with our *lips*, *Pſal.* 119.13.

7. Not to refrain our *lips* from ſpeaking of the word and works of God, *Pſal.*40.9.

8. Not to ſpeak of idolaters with delight and love, *Pſal.*16.4.

9. Not to ſin, or ſpeak wickedly with our *lips*, *Job* 2.10. and 27.4. *Prov.*8.6,7.

10. To deſire the Lord to open our *lips*, that we may ſet forth his praiſe, *Pſal.*51.15.

11. To rejoyce with our *lips* when we ſing unto God, *Pſal.*71.23.

12. To utter the praiſes of God with our *lips*, *Pſal.* 63. 3,5. and 119.171. or, *to praiſe God with the calves of our lips*, *Hoſ.*14.3. Note here, why the Prophet there mentions only *lips*, *The calves of our lips*, which are our words; namely,

I. Becauſe Chriſt who is the Word, delights in our words.

II. Becauſe our tongue is our glory, and that whereby we glorifie God.

III. Eſpecially becauſe our tongue is that which excites others; it being a trumpet of praiſe ordained of God for this purpoſe. Thus the Prophet mentions the *calves of our lips*, partly becauſe our tongue or words ſtir up our ſelves and others, and partly becauſe God delights in words of his own dictating.

CHAP. VI.

Of Words and Speech.

I Will not in this ſmall Tractate meddle, either with the *Word of God*, the holy Scriptures, or with *words, talk* and *ſpeech*, as attributed to God, or with the *words* of Chriſt, becauſe all theſe are referred for another *work*. I ſpeak here of *words* and *ſpeeches* only as referred to *men*; and will take in, and handle theſe *voices* (they being in a manner *Synonymaes*) thus *Alphabetically* diſpoſed.

Commune, Communication, Conference. Diſcourſe, Language, Said, Sayings, Spake, Speech, Talk, Words.

Speech may be conſidered, either

Firſt, in regard of the habit or faculty; and ſo it is called *Language* and *Speech*. Sect. I. Or,

Secondly, in regard of the act or exerciſe. Now as thus conſidered, I will

I. Hint briefly at theſe words, *Commune, Communication, Conference, Diſcourſe*. Sect. II. Then

II. Treat ſomething more fully of theſe, *Say, Sayings, Spake, Talk, Words*. Herein I will obſerve

1. *The Dogmatical and Doctrinal part*. Sect. III.
2. *The Practical and Applicative*. Sect. IV.

SECT. I.

Of Language.

To what was ſaid before, concerning *Languages, Chap.* 1, I will here add a word or two.

Note here in the firſt place, that thoſe *Languages* which were *Propagines* and *Dialects* of the *Hebrew*, were underſtood by the *Jews* when they heard them ſpoken, and when they read them: but they underſtood not the ſtrange *Languages*, which had ſmall affinity with the *Hebrew*. When *Laban* and *Jacob* make a covenant, *Gen.* 31. 47.

Laban

Laban calleth the heap of ſtones, *Jegar-ſahadutha*, in the *Aramean tongue*, which had ſmall affinity with the *Hebrew*; but *Jacob* called it *Galeed*.

Object. If there was but little affinity between the *Aramean language*, and the *Hebrew*, how is it that they ſay 2 *King.* 18. 26. *Speak to thy ſervants in the Syrian language, for we underſtand it.*

Anſ. They might underſtand it, for they were Courtiers, and Stateſmen, and ſo learned it, as we now learn the *Italian*, *French*, and *Spaniſh tongue*. *Abrahams* ſervant ſpake to *Nachor* in the *Aramean language* he being born in *Damaſcus*, which was in *Cylo-Syria*: and we may think that *Nachor* and his houſe underſtood the *Hebrew Tongue*, being of the poſterity of *Heber*, and keeping that *tongue* as *Abraham* did, who came out of *Ur* of the *Chaldees*; becauſe *Laban* there, *Gen.* 31. 47. called the heap of ſtones, *Jegar-ſahadutha* (which were *Syriack* words) The heap of witneſs. Therefore the *Hebrews* ſay, *Talmud Babylon*, Let not the *Syriack tongue* be vile in thine eyes, becauſe it is found in the written Books of the Word.

Note again, That in *Iſrael* they had ſundry *Dialects*; as ſome ſaid, *Shibboleth*, others ſaid *Sibboleth*; hence the *Ephraimites* were diſcerned by their liſping; and *Peter* by his ſpeech was known to be a *Galilæan*. Thus about *Jeruſalem* they had a peculiar *dialect* of their own, *Acts* 2. 8. for ſome of them ſaid *Aceldoma*, and others *Akaldama*: and ſo *Judg.* 18. 3. they knew the Levite by his peculiar *dialect*.

Note again, *Sextus Cheronenſis*, li. *de diverſ. Linguar.* ſaith, That the *Tuſcanes* were the firſt who called the natural *tongue* of the Countrey, *the mother tongue* (that is, the tongue of our Mother) becauſe we take it from our Mother which brings us forth, and from our Nurſes who give us ſuck; whence Children learn to call their Nurſes Mother. Now indeed, in regard of our *Native Language*, the Land of our Nativity is our Mother; but in regard of *Foraign Languages*, Schools, learned Authors, and Tranſlations, are our Nurſes, to whom we are more beholden for knowledge than to our Mother; as *Nolanus* obſerves, That by the help of Tranſlations all Sciences had their Original. The *Hebrews* hatched Knowledge, *Greece* did nouriſh it, *Italy* cloathed and beautified it, and the

the *Arts* which were left as *Wards*, in their minority, to the People of *Rome*, by Tranſlators, and elaborate Authors, like moſt faithfull *Guardians*, are now come to perfect age and ripeneſs.

From Scripture we may obſerve theſe three things concerning *Language*.

Firſt, what is meant thereby; namely,

I. When it is named alone, it ſignifies any *Idiom*, or proper kind of ſpeech, ſpoken by any people, or Nation whatſoever: as *Geneſ.* 11. 1, 6. *Esther.* 13. 24. *Heſt.* 1. 22. & 3. 12.

II. When *Pure* is added thereto; as *Zeph.* 3. 9. then it ſignifies ſound, and true doctrine.

III. When *Canaan* is added to *Language*, then it ſignifies, either

1. The *Hebrew tongue*, wherein God was ſerved by his people, while they dwelt in *Canaan*. Or

2. Fellowſhip with Gods people in Doctrine, and Worſhip, *Iſa.* 19. 18.

Secondly, Obſerve, that at firſt there was only one *Language*, Gen. 11. 1, 6. which one univerſal *Language* was confounded and changed into many ſeveral *Languages*, at the building of *Babel*, Gen. 11. 7, 9. by the ever-bleſſed Trinity *Gen.* 11. 8, 9. and that for the pride, arrogancy, and inſolency of the world, *Geneſ.* 11. 2, 3, &c.

Thirdly, Obſerve, how the confuſion and diverſity of *Languages* was a curſe, or puniſhment, ſeeing the variety of *Tongues* is promiſed as a rare bleſſing, and ſingular gift of the Holy Ghoſt, *Mark* 16. 17. namely,

I. The multitude and diverſity of *Languages*, in and by it ſelf, was not a puniſhment. But

II. That confuſion which was among them when one could not underſtand another, *Gen.* 11. 7, 9. &c. was the puniſhment.

III. There was a great difference between the confuſion of *Languages* at *Babel* and the *gift of tongues*, promiſed and given unto the Apoſtles, by the Holy Ghoſt. For

1. The *gift of Tongues* was a faculty of ſpeaking ſo, as that both they could underſtand themſelves, and others could underſtand them; *i. e.* they could knowingly, and with underſtanding ſpeak to all people, and Nations, in their own *language*, *Act.* 2. But at *Babel* one could not underſtand another, *Gen.* 11.

2. The

2. The confusion of *Languages* at *Babel* was a punishment, inflicted upon those persons for the dispersing, and scattering of them, throughout the world; but *the gift*, or knowledge of *Tongues* was given, for the gathering together of the Church, *Isa.* 19.18. *Joel* 2.

SECT. II.

Of these words, Commune, Communication, Conference, Discourse.

Note here, that this word *Conference*

1. Sometimes signifies, to consult, and advise with, as 1 *King.* 1. 7. *Act.* 4.15. & 25.12. & *Gal.* 1. 16. And

2. Sometimes it signifies to *discourse*; as *Galat.* 2. 6.

Note again, what manner of *communication, conference,* and *discourse* we must use; namely,

1. Yea, yea, nay, nay, *Matth.* 5. 37. And

2. Such as is good in it self, *Eph.* 4. 29.

3. Such as may be profitable for the edification of others, *Eph.* 4. 29.

4. Such as is wise and judicious, *Psal.* 37. 30.

5. Such as is seasonable, and suitable to the present occasions and times, *Prov.* 25. 11. And

6. Such as may minister grace unto the hearers. *Eph.* 4. 29. For such *discourse* as this, must be loved, liked, and listened unto. *Plutarch. li. de animal.* tells us, that *Dionysius* the tyrant, being one day at his Table, discoursing with *Chrysippus* of sundry Moral and Philosophical points, one presented him with certain *Sugar-cakes*; whereupon *Chrysippus* ceased *discoursing*, and perswaded *Dionysius* to fall to his *Cakes*: to whom he answered; Proceed *Chrysippus*, and give not over; for my heart is better contented with thy sweet and sugred words, than my tongue or taste can be pleased with these Cakes; for these only please the Pallat, but good *discourse* doth rejoyce and comfort the heart. It is said, that *Funius* coming into a mean Countrey-mans house, spake so feelingly of Christ, that the poor man perceived, knowledge only would not suffice unto salvation; and thereupon thinking of his own condition, he was converted truly to God.

These voices, *Say, Said, Sayings, Speak, Speech, Talk, Words,*

Words, I will, for brevities ſake, joyn together; and therein obſerve both the *Doctrinal* and *Practical Part*.

SECT. III.

The Dogmatical, and Doctrinal Part.

Sayings; concerning this word obſerve theſe two things.

Firſt that this word mentioned *Luk.* 1. 65. and 2. 19. in the Original, is ῥῆμα, which in both thoſe places ſignifies *Things*, not *Words*, or *Speeches*; as doth alſo λόγος; *Luk.* 1. 4. Now ῥῆμα and λόγος do not ſignifie *Things* from the *Greek* ſignification of thoſe words, but from the *Hebrew*, becauſe [*dabar*] ſignifies both a *Thing* and a *Word*.

Secondly, obſerve, that there are four ſorts of *Sayings*; viz. *Wicked, Idle, Good, Excellent*.

I. *Wicked Sayings* are ſuch, as tend either to the diſhonour of God, or the offence of our neighbours.

II. *Idle Sayings* are ſuch, as neither honour God, nor profit man.

III. *Good Sayings* are ſuch as doe good, or at leaſt are ſpoken to that end that they might do good, or adminiſter grace unto the hearers.

IV. *Excellent Sayings* are ſuch, as the wiſeſt men have ſelected, for the beſt *Axiomes* of any ſentence, or the infallible principles of any *Art*; or the *Mottoes* or Parables of the Learned, which are like the Stars of the firſt magnitude in the Firmament, more remarkable than all the reſt. Theſe *Excellent Sayings* are either *Moral*, or *Theological*.

Firſt, We read of many *excellent Morall Sayings*; as thoſe two of *Tyranus*; (whom *Ariſtotle* for his eloquence, and utterance called *Theophraſtus*) We may better truſt an unbridled Horſe, than an unruly tongue. Again, Time well improved is a precious treaſure. Thus the ſentences of the *Greek Sages*, were *excellent Sayings*, and as ſuch are remembred, and recorded to this very day; as

1. Of *Bias*; ὁι πλείες κακοὶ, wicked men are many; this not only *Plato* teſtifieth *in Timæo*, but Chriſt alſo himſelf affirms.

2. Of *Solon*; τέλος ὁρᾶν μακρὸς βίε; the End ſhowes who

who are happy: and *Pliny*, li. 14. ca. 10. assents hereunto, saying, One day judgeth another, and the last day judgeth all.

3. Of *Chilo*; γνῶθι σαυτὸν; know thy self; this, as *Plato* saith, *de Leg.* li. 3. c. 9. was written in letters of gold upon the Portals of *Apollo's Temple*: and *Juvenal* affirmeth, that it came down from Heaven; because if men knew themselves, they would not be proud, malitious, and inordinate as they are.

4. Of *Cleobulus*; ἄριστον μέτρον, *Modus est optimus*, Keep the golden mean.

5. Of *Periander*; μελέτη τὸ πᾶν, all things are possible to the industrious.

6. Of *Pittacus*; καιρὸν γνῶθι, know the time, and lay hold upon the occasion. And

7. Of *Thales*; ἐγγύα πάρα δ' ἄτη, *Sponde, prope est damnum*; Flie Suretiship. Though these be *wise Sayings*, yet none of these, nor any *saying* of the *Heathens*, is comparable to that of *Solomon*, Eccles. 12. 13. *Fear God, and keep his Commandements*; because to fear God, is the beginning of wisdom, and to keep his Commandements, is the perfection of all happiness.

Secondly, Although every *Saying* of Scripture be faithfull and worthy, yet there are only four so called in the Word; *viz.*

1. Tit. 3. 8. *This is a true saying, That they who believe in God, must be carefull to shew forth good works.*

2. 2 Tim. 2. 11, 12, 13. *This is a true saying, If we be dead with Christ, we shall also live with him*, &c.

3. 1 Tim. 4. 8, 9. *This is a true saying, and by all means worthy to be received, That Godliness is profitable unto all things, having a promise of this life present, and of that which is to come.*

4. 1 Tim. 1. 15. *This is a true saying, and worthy to be received, That Jesus Christ came into the World to save sinners.* Two things are here considerable:

1. What a *faithfull saying* is.

2. How it is *worthy to be received.*

1. *Selneccerus* saith, *Quod apud Deum est decretum & concluſum, & quod apud homines est securum & tutum, fraudéque carens, hoc πιστὸν est*: that which is decreed and concluded by God, that it shall come to pass, and what is

sure

ſure and certain with men, void of all ambiguity, guile, and contention, the ſame is a *faithfull ſaying*. And ſuch is this, *That Chriſt came into the World to ſave ſinners.*

II. This *ſaying* is *worthy of all acceptation*; i. e. It is *worthy* to be *Heard*, *Believed*, *Obeyed*, and *Propagated.*

1. Faith comes by hearing; and therefore we muſt hearken to this *Saying*, that our ſouls may live.

2. We muſt not only hear this *Saying*, but we muſt believe it, this being the right receiving of Chriſt, *Joh.* 1. 12.

3. We muſt not only ſay, We believe this *Saying*, but we muſt obey it alſo; endeavouring faithfully to do what the Lord requires of us unto ſalvation.

4. We muſt propagate this *ſaying* to others, *That Chriſt came into the World to ſave ſinners.*

Talking.

Concerning this word obſerve, That there is a threefold *Talking*, viz. *Literal*, *Metaphorical*, *Ironical.*

Firſt, There is a *Literal*, and *real talking*, which is either *Extraordinary*, or *Ordinary.*

I. There is an *Extraordinary* and *miraculous real talking.* Thus

1. God *talks* with man, *Numb.* 11. 17. *Deut.* 5. 24. &c. And

2. With, or to Chriſt, *Matth.* 3. 17. & 17. 5. *John* 12. 28. And thus,

3. Angels *talk* with Man, *Judg.* 6. 17. And thus

4. *Moſes* and *Elias talked* with Chriſt, *Matth.* 17. 3. *Mark* 9. 4.

II. There is an *Ordinary Literal*, and *Natural Talking*: this is either *Divine*, *Spiritual*, or *Humane.*

Firſt, there is a *Divine Literal*, and *Natural Talking*: thus Chriſt *talks*, and that both

I. With God his Father, *John* 12. 28. & 17. 17, &c. And

II. With Men; that is,

1. Sometimes with his Apoſtles, *Joh.* 14 30.

2. Sometimes with a mixt multitude, *Matth.* 11.

3. Sometimes with particular perſons, *Joh.* 4. 27. & 9. 37.

Secondly,

Secondly, there is a *Spiritual literal*, and *Natural Talking*: thus Man,

I. Sometimes *talks* with God, by Prayer, or verbal Soliloquies.

II. Sometimes with Chriſt; thus his Apoſtles *talked* with him on earth, and we by prayer, now when he is in Heaven.

Thirdly, there is a *Humane literal*, and *Natural Talking*: thus man *talks* with man.

Secondly, there is a *Metapherical Talking*: thus

1. The Inſtructions of Parents are ſaid, to *talk* with children; becauſe they are as counſel, advice, and directions unto them, *Prov.* 6. 20. 22. And

2. Meditation, and ſelf-examination is called *Talking*: *Pſal.* 4. 4. & 77. 6.

Thirdly, There is an *Ironical Talking*; thus by a *Sarcaſm*, or by way of deriſion, *Baal* is ſaid, *to talk*, 1 King. 18. 27.

Say, Speak, Speech, Words.

Many things may be obſerved from *Words* and *Speech* in this *Doctrinal Part*; as namely,

¶ I. What a *Word* or *Speech* is; viz. *Verbum eſt quod ad-ſignificat tempus, cujus nulla pars ſignificat ſeparatim, & eſt nota eorum quæ de alio dicuntur*, Ariſt. Or, *Dicere*, *to ſpeak*, or, *to ſay*, is properly, *Verbum producere*, to utter ſome *Word*.

Object. Againſt this it may be objected; A man may *ſpeak*, and yet not utter a *word*; for *Matth.* 9. 33. *The Dumb man ſpake*.

Anſ. The Evangeliſt there retains the former name which the man had, when he was dumb; viz. *The dumb man*; and this was very frequent in thoſe places and times, to retain the ſame name, although there were ſome change wrought in the perſon. Hence mention is made of *Matthew the Publican*, (when he was none) and *Simon the Leper*, (when he was cured) and *harlots* and *ſinners*, when they were converted. Now two reaſons may be given, why theſe retain their old names when they were changed into new men, and indeed were not ſuch: viz.

I. This was done for the amplification of the miracle, or to ſhew the power of Chriſt, who could make men contrary

contrary to what they were by nature; who could make a covetous man liberal, and a perſecuter a profeſſor.

II. This was done, becauſe none are perfectly freed from evil, the reliques of ſin remaining in all: and therefore all ſhould ſtrive and labour, daily to encreaſe in grace more and more.

¶ II. Obſerve, that *Words, Speech*, &c. are referred,

I. Sometimes to Man, as *Job* 13. 7. & 15. 3.

II. Sometimes to Angels, *Judg.* 6. 17. *Zach.* 1. 13, 19.

III. Sometimes to God eſſentially, *Num.* 11. 17.

IV. Sometimes to God perſonally; that is,

1. Sometimes to God the Father, *Mat.* 3. 17. & 17. 5. And

2. Sometimes to God the Holy Ghoſt, *Matth.* 10. 20. *John.* 16. 13. *Act.* 6. 10.

3. Sometimes to Chriſt, God the Son, *Matth.* 22. 15. *John* 14. 30. Now Chriſt *ſpeaks* unto us five manner of wayes; that is,

I. He *ſpeaks* unto us in his Word, converting us thereby: thus he *ſpake* to the *Eunuch*, Acts 8. and to *Lydia*, *Acts* 16.

II. He *ſpeaks* unto us in Meditation, and holy thoughts, infuſing his Spirit into us.

III. He *ſpeaks* unto us in Prayer, anſwering our requeſts, 2 *Cor.* 12. 9.

IV. He *ſpeaks* unto us in Faith, aſſuring us of our juſtification, *Hebr.* 12. 24. and Adoption, *Rom.* 8. 15, 16.

V. He *ſpeaks* unto us in our ſtriving, ſtrugling, and wraſtling againſt ſin; by ſtrengthning us with might in the inward man, and enabling us to trample Sathan under our feet, *Rom.* 16. 20.

¶ III. Concerning the ſence, meaning, and ſignification of the words mentioned, theſe doubts may be propounded.

Qu. 1. What is meant by *Speech*, 1 Cor. 1. 5. *You are enriched by Chriſt in all ſpeech, and knowledge?*

Anſ. 1. Some by *Speech* there underſtand eloquence: ſee the Marginal Note.

2. Some the gift of Tongues. *Pomeran. Calvin.*

3. Some the Profeſſion of Religion.

4. Some the Word of God preached. *Ambroſ. Titleman*: in this ſence *Speech* is the ſame with knowledge.

5. Some

5. Some by *Speech* underſtand zealous, religious, and well-ordered diſcourſe; and in this ſence it differs not much from the third interpretation, the Profeſſion of Religion.

Qu. 2. From *Rom.* 3. 5. it may be demanded; How many wayes is this phraſe uſed or taken, *I ſpeak as a man*; or, *after the manner of men*?

Anſ. The uſe of that phraſe is threefold: *viz.*

I. When we ſpeak or teach after the common manner of men, *Rom.* 6. 19. *Galat.* 3. 15.

II. When we would avoid the ſuſpicion of boaſting, 2 *Cor.* 11. 16, 17. And

III. When we would ſhun blaſphemy, or blaſphemous *ſpeeches* againſt, or concerning God; as there, *Rom.* 3. 5.

Qu. 3. What is meant by this word *Said*?

Anſ. 1. Sometimes it ſignifies a *Word* uttered, *Matth.* 9. 4.

2. Sometimes a *word* conceived in the mind, *Pſalm* 14. 1.

3. Sometimes an uncreated, and effectual *Word*, *Gen.* 1. 3. *John* 1. 2.

Qu. 4. What is meant by this word *Say*?

Anſ. 1. Sometimes it ſignifies to promiſe, *Luk.* 23. 43.

2. Sometimes to affirm, and pronounce. *Matth.* 18. 3.

3. Sometimes to think in the heart, or to intend, and will a thing, *Gen.* 27. 41. *Exod.* 2 14. *Acts* 7 28.

4. Sometimes to decree and command, *Geneſ.* 1. 3. *Pſal.* 148. 5.

Qu. 5. What is meant by this word *Speak*; or *to ſpeak*?

Anſ. 1. Sometimes it ſignifies, to utter ſome word with our mouth, thereby to expreſs the inward thought, *Gen.* 34. 2.

2. Sometimes to declare, witneſs, and ſignifie ones mind by another, *Pſal.* 62. 12. *Exod.* 20. 1. *Jer.* 10. 1.

3. Sometimes to utter ſome weighty thing with deliberation, *Pſal.* 49. 3.

4. Sometimes to declare, and make plain ſomething, which was ſpoken before, *Galat.* 4. 1.

5. Sometimes to *ſpeak* with authority by way of enjoyning, *Rom.* 12. 3.

6. Sometimes to preach, *Acts* 11. 20. & 14. 1.

7. Sometimes to think, or muſe upon a thing, *Mark* 5. 28. *Matth.* 9. 3.

8. Sometimes to confeſs with our tongue before men, what we believe with our heart before God, *Pſal.* 116. 26. & 2 *Cor.* 4. 13.

9. Sometimes to work and effect ſomething, *Hebr.* 12. 24.

10. Sometimes to ſue and ſeek unto God, either for our ſelves or others, 1 *Sam.* 1. 12, 13.

¶ IV. Obſerve, with whom, or to whom men and women *ſpeak*; namely,

1. Sometimes with God: as *Exod.* 20. 33. & 34. Chapters.

2. Sometimes with Chriſt, *Mark* 6. 50.

3. Sometimes with Angels, *Zach.* 1. 13, 19.

4. Sometimes with men; that is,

Firſt, ſometimes men *ſpeak* to, or with themſelves, *Gal.* 1. 16. *Crates* ſeeing a young man walking alone by himſelf, asked him, *Quid illic ſolus faceret?* What he did there alone? he anſwered, *Mecum loquor*, I am *talking* to, or with my ſelf. *Crates* hereto replied, *Cave, rogo, & diligenter attende, ne cum homine malo loquaris*: have a great care, I pray thee, that thou do not hold talk with a knave, *Senec.* ep. 10.

Secondly, ſometimes men *ſpeak* with one or other particular perſon; and thus

I. Sometimes ſubjects *talk* with Soveraigns, 1 *King.* 1. 7. And

II. Sometimes one Brother with another, *Gen.* 4. 8.

Thirdly, men ſometimes *ſpeak* with many, or divers together; and thus

I. Sometimes one or two *talk* with more, *Acts* 4. 15. & 25. 12. *Gal.* 2. 6.

II. Sometimes a Father *talks* with his Children or family, *Deut.* 6. 7. *Pſal.* 71. 24.

III. Sometimes a brother *talks* with his brethren, *Gen.* 45. 15.

IV. Sometimes a man *ſpeaks* with his enemies, 2 *King.* 18. 20, &c.

V. Sometimes a man *ſpeaks* with his neighbours, acquaintance, and friends, *Act.* 6 13, 14. *Job* 11. 2.

5. Sometimes Men *ſpeak* with Women; that is,

I. Sometimes

I. Sometimes Men *ſpeak* with Women, *Judg.* 14. 7.

II. Sometimes Women *ſpeak* with Men.

III. Sometimes Women *ſpeak* with Women; as *Luk.* 1. 40, 42.

Qu. How many wayes doth Man *ſpeak* with Man?

Anſ. 1. I may ſay, that Man *ſpeaks* with Man three manner of wayes, *viz.*

Firſt, ſometimes Superiours *ſpeak* with Inferiours. Thus

1. Kings *ſpeak* with their People, *Dan.* 1. 19. and 3. and 6. chapters.

2. Maſters *ſpeak* with their Servants, *Gen.* 24. 2, *&c.*

3. Prophets and Miniſters with Lay Perſons, *Exod.* 14. 15. & 16. 12. & 25. 2.

4. Parents with their Children, 1 *Sam.* 2. 23. & 1 *King.* 2. 1, *&c.*

5. Patriarchs *ſpeak* with Heathens, *Gen.* 23. 8.

Secondly, ſometimes Inferiours *ſpeak* with their Superiours: thus

I. People ſpeak with their Miniſters, *Exod.* 20. 19.

II. Subjects with their Soveraigns, *Exod.* 6. 29. & 7. 2. & 1 *Sam.* 9. 25. & 18. 22.

III. Children with their Parents, 1 *Sam.* 19. 3.

IV. Servants with their Maſters, *Gen.* 24. 33.

Thirdly, ſometimes men *ſpeak* with their Equals, *Gen.* 34. 6. & 42. 24. *Pſal.* 64. 5. *Job* 4. 2. Thus we ſee, how man *ſpeaks* with man, in regard of the Perſons *ſpeaking*. Now

Anſ. 2. If we conſider their *conference, communication*, or *manner of ſpeaking*, then we may anſwer, that man *ſpeaks* with man two manner of wayes; viz. *Wickedly*, and *Warrantably*.

Firſt, ſometimes Men *ſpeak* with Men *Wickedly* and *Unwarrantably*: thus

1. Sometimes Man *ſpeaks* unto Man blaſphemouſly, 2 *King.* 18. 22, 30, 35. And

2. Sometimes boaſtingly, arrogantly, and proudly, 1 *Sam.* 2. 3. & 2 *King.* 18. 24, 25, &c.

3. Sometimes treacherouſly, *Gen.* 4. 8. *Pſal.* 64. 5.

4. Sometimes diſorderly and vainly, *Tit.* 1. 10.

5. Sometimes miſchievouſly, *Heſt.* 6. 13, 14. *Prov.* 24. 2. *Eccleſ.* 10. 13.

6. Sometimes uncharitably, *Pſal.* 69. 26.

7. Sometimes unprofitably, *Job* 15. 3. And
8. Sometimes hypocritically, *Job* 13. 7. *Ezek.* 33. 30.

Secondly, ſometimes Men *ſpeak* with Men *Warrantably*: thus

1. Sometimes Man *ſpeaks* unto Man, by way of counſelling and adviſing of him, 1 *King.* 1. 14. And
2. Sometimes by way of entreaty and perſwaſion, *Gen.* 34. 8. 20. *Judg.* 14. 7.

Anſ. 3. If we conſider the ſubject matter of our *Talk*, whereof we muſt *ſpeak*, then I may anſwer,

I. That we muſt *ſpeak* and *talk* with men of the Statutes and Commandements of God, *Deut.* 6. 7. And

II. Of the Praiſes of our God for his Mercies, *Eph.* 5. 4. And

III. Of the Righteouſneſs of God, *Pſalm* 71. 24. And

IV. Of the Works and doings of the Lord, *Pſal.* 77. 12. & 105. 2. & 119. 27. And

V. Of the Might and Power of God, *Pſal.* 145. 11.

¶ V. Concerning the *diviſion*, and *ſorts of Speech* and *Words* obſerve theſe five things:

Firſt, *Bonaventure. d.* 12. *a.* 2. *q.* 1. *l.* 3. ſaith, that *Dicere*, to *ſay*, or *ſpeak*, is twofold. For

I. Sometimes it ſignifies *Ore proferre*, to utter ſomething with the tongue. And

II. Sometimes *aſſerere, ſive affirmare*, to aſſert or affirm a thing. *Numb.* 26. 3.

Secondly, others ſay. *Dicere tripliciter invenitur*, that *to ſay*, or *ſpeak*, is taken three manner of wayes, *viz.*

1. Sometimes *Eſſentialiter*; thus it ſignifies, *Intelligere, ſeu declarare*, to underſtand, or declare. *Anſelm.*
2. Sometimes *Purè notionaliter*; and ſo it is nothing elſe, than *Verbum gignere. Aquin.* 1. P. *q.* 34. *a.* 1. *ad* 2.
3. Sometimes it is taken neither purely Eſſentially, nor purely Notionally, but includes both. Thus *Dicere eſt notitia à ſe producta omne declarabile declarare.* Auguſt. 15. *de Trinit.* ca. 14.

Thirdly, we may ſay, that *Words* or *Speeches* are either *Divine*, or *Humane*.

I. There is a two-fold *Divine Speech*; viz.

1. *Natural*; this is *Sermo ſimplex*, or *Sermo Deus*, the Word God, *John* 1. 1. And

2. *Scriptural*;

2. *Scriptural*; this is *Sermo multiplex*, or *Sermo Dei*, the Word of God, *John* 17. 17.

II. There is a *Humane Speech*; this is likewiſe twofold:

1. Good, *Eph.* 4. 29. *Coloſſ.* 4. 6.

2. Bad, *Prov.* 15. 1, 2. 14. *Pſal.* 64. 3.

Fourthly, from the Letter of the Sacred Oracles of God, we may ſay, that there are divers, and ſundry ſort of *Words*: For

1. There are welcome *Words*, *Gen.* 24. 30. 52. & 1 *Sam.* 18. 26.

2. There are unwelcome *Words*, *Gen.* 27. 34. & 1 *Sam.* 21. 12.

3. There are innocent, and harmleſs *Words*, *Geneſ.* 37 8. & 42. 16.

4. There are alluring and enticing *Words*, *Num.* 22. 7. *Judg.* 16. 16.

5. There are wilfull, obſtinate, and diſobedient *Words*, 1 *Sam.* 8. 21.

6. There are Parabolical *Words*, 2 *Sam.* 14. 3. 19.

7. There are reproving or reproaching *Words*, 2 *Sam.* 3. 8.

Fifthly, we may ſay, that *Words* and *Speeches* are either

1. *Good in themſelves*. Paragraph I. Or

2. *Evil in themſelves*. Paragraph II. Or

3. *Doubtfull*; that is, ſometimes *Good*, ſometimes *Evil*. Paragraph III.

Paragraph I. *Of Good Words.*

There are five ſorts of *Good Speeches* and *Words*; viz.

Firſt, Courteous and friendly; now as the *Arteries* convey the blood throughout the body, ſo men from mind to mind convey affections by friendly conference and diſcourſe.

Secondly, there are mild and gentle *Words*, which are prevalent both with *Beaſts* and *Men*.

I. The *Indian Sheep* called *Lama*, being much uſed to carry heavy burdens, will often grow reſty, and lie down with their burdens, and will not be provoked to riſe, and go on their journey, for the moſt ſharp blowes and beating that can be given them; but good words and fair deal-

ing with gentle entreaty, will prevail to make them travel ſometimes divers hours together.

II *Plutarch. in Moral.* ſaith, as Muſicians make the ſweeteſt melody by the gentleſt touch; ſo a mild and gentle *ſpeech* doth more prevail with people, than a harſh or crabbed. The Ancients were wont to place *Mercury* and *Venus* in one and the ſame Temple; to ſignifie, that mild and gentle *ſpeeches* do exceedingly beget amity and Love. *Lipſ.*

Thirdly, there are wiſe, diſcreet, and prudent *Speeches*, 1 *Sam.* 25. 24. Now in all *ſpeech*, *words* and *ſence* are as the Body and Soul; the *ſence* is as the life and ſoul of Language, without which all words are dead. Hence *Tully* ſaith, *Dicere rectè nemo poteſt, niſi qui prudenter intelligit*, without underſtanding and wiſdom, none can *ſpeak* well.

Fourthly, there are ſound, ſententious, and rational *ſpeeches*, not empty or frothy. *Pittacus* was wont to ſay, that a drie and thirſty ear muſt be waſhed with a ſentence that is good to drink; and that *ſpeech* grounded upon ſtrong reaſon is able to content and ſatisfie the hearing. Worthy of memory is that *ſpeech* which *Phocion* uſed to *Leoſthenes*, who by an eloquent and very lofty Oration, perſwaded the *Athenians* to war: Thy words (quoth he, to him) young man, may fitly be compared to *Cypreſs-trees*, which are great and tall, but bear no fruit worth any thing.

Fifthly, there are ſpiritual and Saint-like *Words*; or good and gracious, holy and heavenly *ſpeeches*. I will here inſtance only in one *ſpeech*, and reſolve a ſcruple. Mr. *John Hooper*, that famous Martyr, being in Priſon for the Truths ſake, had theſe heavenly expreſſions in one of his Letters: Impriſonment is painfull, but Liberty upon evil conditions is worſe; the Priſon ſtinks, yet not ſo much as ſweet Houſes where the fear of God is wanting; I am kept alone, and ſolitary, and it's better ſo to be, and have God with me, than to be in the company of wicked men: Loſs of Goods is great, but loſs of Grace and Gods favour is greater: I cannot tell how to anſwer before great and learned men, yet it is better to do that, than to ſtand naked before Gods Tribunal; I ſhall die by the hands of cruel men, but in loſing this Life, and finding

Life

Life Eternal I ſhall be happy; neither the felicity, nor adverſity of this World is great, if compared with the joyes and pains of the World to come. Such *Speeches* as theſe become us.

Qu. Becauſe I ſaid, that our *Words* and *Speeches* muſt be *Heavenly*, and ſuch as becomes *Saints*, it may be demanded, Shall we uſe any *Language*, or *Speech in Heaven*? And if ſo, then whether ſhall all the Inhabitants of Heaven ſpeak one Language; and if ſo, then what Language ſhall that be?

Anſ. The Scripture teaches, that the Saints in Heaven ſhall praiſe and glorifie God with their Tongue and Voice, *Apoc.* 7. and elſewhere in that book, and it is moſt likely that all the Hoaſt of Heaven ſhall ſpeak one Language. For,

1. All the Saints and faithfull, ſhall then and there be one People, in one and the ſame Countrey.

2. The Triumphant Church ſhall not be worſe in her eſtate than the Militant; now the time was when all the Militant Church had one *Language*.

3. The diverſity of *Languages* was a judgement and puniſhment inflicted upon the World; but God will inflict no puniſhment upon the Triumphant Church.

4. It is moſt probable, that the *Language* which all ſhall ſpeak in Heaven, is *Hebrew*, the firſt *Language* of all. But ſeeing the Scripture is ſilent in this particular, I will proſecute it no further.

Paragraph II. *Of Evil Words.*

There are four ſorts of *Evil Words*, or *Speeches*: viz.

1. Some are contrary to *Holineſs*. ¶ I.
2. Some are contrary to *Righteouſneſs*. ¶ II.
3. Some are contrary to *Sobriety*. ¶ III.
4. Some are contary to *Diſcretion*, and *Prudence*. ¶ IV.

¶. I. Some *Words* are contrary to *Holineſs*: as ſwearing, blaſphemy, ſcoffing at holy things, (the handling of theſe I reſerve to another place) and prophaneneſs: this is either *Indicative*, *Imperative*, or *Optative*.

Firſt, there are *Prophane Indicative Words*: e. g. *Luther. ſ.* 1 *Cor.* 15. tells us, That there was in *Germany* a perſon of a wicked life, who had the Devil alwayes at one end

of whatſoever he ſpake; he was often reproved for this by his friends, and exhorted to leave that wicked kind of *ſpeech*, but all in vain. Now continuing this evil, and prophane cuſtom, it happened, that going once over a Bridge, he fell down, and in his fall uttered theſe words, *Hoiſt up with a hundred Devils*; which he had no ſooner ſpoken, but the Devil whom he called for ſo often, was at his elbow to carry him away. *Wierus* tells us, that *Anno* 1551. at *Megalopole* near *Voildſtat*, it happened in the time of the celebration of the Feaſt of *Pentecoſt*, that divers perſons ſetting themſelves to carouſe, and drink immoderately, a Woman in the Company commonly named the Devil in her Oaths; who being ſo often called upon, came of a ſudden, ſnatch'd her up, carried her into the Aire, and then threw her dead upon the ground.

Secondly, there are *Imperative prophane ſpeeches*. *Luther* in his Conferences tells us, That divers Noblemen ſtriving together at a Horſe-race, cried in their courſe, *Let the Devil take the laſt*. Now the laſt was a *Horſe* that broke looſe, whom the Devil hoiſted up into the Aire, and carried clean away.

Thirdly, there are *Optative prophane Speeches*: e. g. *Henry Earle of Schwartburg* through a corrupt cuſtome, uſed commonly to wiſh, *he might be drowned in a Privy*; and as he wiſhed, ſo it happened unto him, for he was ſo ſerved, and murthered at S. *Peters Monaſtery* in *Erford*; *Anno* 1142. *Albert Kirantz. Chron. Saxon.* li. 6. The like befell a young Courtier at *Mansfield*, whoſe cuſtom was in any earneſt aſſeveration, to ſay, *The Devil take me if it be not ſo*; and accordingly the Devil indeed took him whileſt he ſlept, and threw him out of a high window; but by the Providence of God he had no great hurt, and by Gods grace he learnt to bridle his tongue better for the future. *Cyriac. Spangenb. in elegantiis veteris Adami.*

¶ II. Some *Words*, or *ſpeeches* are contrary to *Righteouſneſs*; as lying, brawling, back-biting, (theſe I here ſilence) and the like, *Apoc.* 21. 8. & 22. 15. I will here only inſtance in theſe three:

Firſt, there are Treacherous, and Treaſonable *Words*, *Gen.* 34. 18. *Catesby* and other fugitive *Engliſh*, meeting

at

at *Dunkirk* to plot the ruine of our K. *James*, and his Posterity; Mr. *Thomas Piercy* came to them, and his first word was; *Shall we alwayes, Gentlemen, talk, and never do any thing?*

Secondly, there are Fawning and Flattering *Words*, which are often very prejudicial. For as white Silver draws black lines, so sweet flattering *Words* often breed sharp torments.

Thirdly, there are scandalous, contentious, and slanderous *Words*, *Genes.* 39. 19. & *Prov.* 26. 21. *As the coal maketh burning coals, and wood a fire, so contentious words kindle strife.* In these words, *Solomon* would teach us, That scandalous and contentious *speeches* are fertile seeds of greater evils, *Prov.* 15.8. & 29.22. And therefore,

† 1. We should bridle our *tongues*, *Psal.* 39. 1. *Job* 31.1. And that

I. Because it is the way unto long Life, *Psal.* 34. 13.

II. Because it is the honour of a man, *Prov.* 20. 3. and the contrary is otherwise, *Prov.* 18. 6.

III. Because it will preserve us from Affliction, *Prov.* 21. 23. & 13. 3.

† 2. We should give milde and gentle answers, *Prov.* 15. 1.

† 3. We should use the Means to be preserved from Contention; that is,

1. We should take heed of Wine, *Prov.* 23. 29. And
2. Of Malice. And
3. Of Self-love, and Self-conceit. And
4. We should bridle our *tongues*, as was said before.
5. We should stop our ears against all Slanders cast upon good and godly Men.
6. We should not rashly believe every Tale and flying report.

¶ III. Some *Words* are contrary to *Sobriety*; as filthy or lascivious words or songs, *Eph.* 5. 4.

¶ IV. Some *Words* are contrary to *Prudence*, *Discretion*, and *Wisdom*: as

First, foolish and undiscreet *Words*: *Demonax* hearing a certain man *talking* very foolishly and imprudently of divers matters, he said unto him; *Majore studio auribus quam lingua utêris*; thou shouldest rather use thine Ears than thy Tongue.

Secondly,

Secondly, there are Ignorant *Words*; *Seneca* tells us, that *Demetrius* would ſay, that ignorant and ſenceleſs *ſpeeches*, were no more regarded of him, than the breaking of wind, becauſe a noiſe from above, and below differed not much.

Thirdly, there are unprofitable, and ineffectual *Words*; as one ſaith,

You may as well go ſtand upon the beach,
And bid the main flood bate his uſual height.
Or even as well uſe queſtion with the Wolf.
Or the poor Ewe bleat for the ſimple Lamb.
You may as well forbid the Mountain Pines
To wag their high tops, and to make no noiſe,
When they are fretted with the guſts of heaven; As to perſwade ſuch or ſuch an one, to ſuch or ſuch a thing, &c.

Fourthly, there are bragging and boaſting *Words*, 1 *Sam.* 17. 11, 23. After the defeat of that great *Armado* in 88. the Duke of *Oſſuna* preſented himſelf before the *King of Spain*, with a Diſtaff at his ſide, and a Spindle at his back, inſtead of a Sword and Dagger: the King perceiving and underſtanding hereby, that *Dux fœmina facti*, a Woman had foil'd them, haſtily ſtept to the Altar, and taking a ſilver *Candleſtick* up in his hands, ſwore a monſtrous Oath, That he would waſte all *Spain*, yea his whole *Indies*, to that *Candleſtick*, but he would be revenged on *England*. But through Gods mercy, thoſe high vaunting words, were but the effects of his malice, without *Englands* ruine. *Nebuchadnezzar*, Dan.4.27. and *Sennacherib*, *Iſa.* 37. 11, 12, 13. are examples of bragging and boaſting men; but as *Pliny* ſaith, and as the event ſhewed, *Præter oſtentationem & ventoſam jactantiam nihil habent ſuperbi*; Proud braggers are like the reports of *Ordinance*, they blaze and crack, and ſmoak and ſtink, and vaniſh away.

Fifthly, there are raſh, and unadviſed *Speeches*, which are often prejudicial, yea mortal to the *ſpeaker*; as one *Walker*, a *Grocer* in *London*, was beheaded, in *Smithfield*, by the command of K. *Edward* 4. for ſaying, *He would make his ſon heir of the Crown*; meaning his Houſe which had that ſign. Thus a Gentleman of *Normandy*, confeſſed to a *Franciſcan Friar*, that he was once minded to have killed

killed K. *Francis* I. of *France*: the *King* being advertiſed hereof by the *Franciſcan*, ſent the poor Penitentiary to the Parliament of *Paris*, where he received the ſentence of death. Certain Thieves and Murderers were thus taken, and known by their too unadviſed prating: for having ſlain the Poet *Ibycus*, and rob'd him, for a long time they were not deſcryed; but at laſt it thus fell out, that being at a Publick Solemnity in the Fields, and hearing a great noiſe of *Cranes* in the Aire, one of them ſcoffingly ſaid to his fellow, (not thinking that any had overheard him) Heark fellow, theſe are the witneſſes, that *Ibycus* ſaid, ſhould diſcloſe his death; this being heard, they were apprehended, examined, and upon their confeſſion hanged. Now the cauſe of the Thiefs ſpeech was this: When they were going about to kill *Ibycus*, he ſeeing a company of *Cranes* flie over his head, ſaid. *Yon Cranes ſhall bear witneſſe of my death.* Plutarch. Thus the ſaying of *Solon* appears to be true, That much hurt comes to Beaſts becauſe they are dumb, but more to many Men becauſe they can ſpeak.

Paragraph III. *Of Doubtfull Words.*

There are ſome *Words* and *Speeches* which are neither ſimply good, nor ſimply evil, but of a *Doubtfull* ſignification, being ſometimes taken *In malam partem*, in a bad ſence, ſometimes *In meliorem*, in a good: *e. g.*

Firſt, there are curſes and evil ſpeakings. Note here, that of curſings and evil ſpeakings there are many cauſes. For

I. Some do it out of private hatred. This is the worſt of all.

II. Some out of perverſneſs of nature; as in ordinary ſudden ſcolding. Thus wicked men often ſpeak evil of Magiſtrates.

III. Some out of rudeneſs of nature; who are ſo ignorantly, and ruſtically brought up, that they neither know how to ſpeak civilly, nor how to carry themſelves courteouſly. Theſe are called *Corydons*.

IV. Some out of Careleſneſs and Negligence of ſpeech; as when a man for want of care and circumſpection ſpeaks irreve-

irreverently to a Magiſtrate, or ſome publick perſon, or to any Brother.

V. Some out of Zeal, againſt odious vices. Thus the Scripture is wont to call

1. Thoſe who are cruel, *Lyons, Wolves, Dogs*; and

2. Thoſe who are perverſe, and wilfull, *Vipers*, and *deaf Adders*. And

3. Thoſe who are filthy and unclean, *vomiting Dogs*, and *wallowing Swine*, &c. Now this being approved of, both by the practice of Chriſt, and his Holy Spirit, we may learn from it; That it is lawfull to inveigh againſt wicked men, by ſtrengthning our Reproofs with ſuch manner of names as theſe. *Cant.* 2. 15. *Zeph.* 3. 3. *Matth.* 7. 15. & 3. 7. & 23. 27. *Luk.* 13. 32. *Acts* 20. 29. & 2 *Tim.* 4. 17. *Names* are like Pictures which to the life deſcribe the nature of things, and better and more aptly repreſent them. *Names* are like Fables, Parables, and Hieroglyphicks, ſetting before our eyes more fully and plainly the nature of vices; and therefore ſuch *Names* are as lawfull as *Emblems*. Again, it is not the *Name*, but the malice that makes the reproach; and therefore when there is no malice in the heart, there is no hurt in the *Name*. Yea, the end of theſe *Names* is the conviction of errour, and the demonſtration of vice: as the craft of *Herod*, the cruelty of *Nero*, the hypocriſie of the *Phariſees*, the *Viper like* impiety of ſome Parents, and the uncleanneſs of *Swine*, &c. Thus curſing and evil ſpeaking is ſometimes taken in a good, and ſometimes in a bad ſence.

Secondly, there are *Ambiguous* and *doubtfull Words*; or abſtruſe, and myſterious *Speeches*, which are hard and difficult to underſtand. Theſe are

I. Sometimes affected, but not praiſed; as *Melanthus* ſaid of *Diogenes his Tragedy*, A man cannot ſee the Matter for Words, *Plutarch*. And *Auguſtus* ſaid, That doubtleſs *Antonius* was mad, *Qui ſcripſit ea quæ mirentur potius homines, quam intelligunt*. Suet. in Octav. ca. 86. who writ ſo, that men ſhould rather admire at what he writ, than underſtand it.

II. Sometimes *Speeches* are obſcure and dark, for the exerciſe of mens Wits; as *Chriſts Parables*, and *Sampſons Riddles*. This I enlarge not; becauſe *Heidfeldius* in his *Sphinx*, pag. 769. 933. 943. 956. 1005. gives us divers inſtances of theſe commendable *Riddles*.

III. Some

III. Some *ambiguous ſayings*, or ſentences tend to the ruine of others: *e. g. Mortimer* comforted K. *Edward* 2. his Keepers, with this ſentence, *Nolite occidere Regem timere bonum eſt*: or, *Edwardum occidere nolite timere bonum eſt*: *Tho. de la Moor.*

To ſhed King Edwards blood
Refuſe to fear, I count it good.

Dioclesian being told by *Druas* his Concubine, that he ſhould be Emperour when he had ſlain a *Boar*, gave himſelf much to hunting, and ſlew divers wild *Boars*; but ſeeing no ſucceſs to come thereof, would often ſay, *Ego apros occido, alius pulpamento fruitur*; I kill the *Boars* but others eat the fleſh. Afterwards ſeeing *Aper* (who had killed *Numerianus* the Emperour) and ſwearing to the Souldiers, that *Numerianus* was unjuſtly ſlain, he drew his ſword, ſheathed it ſuddenly in *Apers* bowels, and then (having ſlain the *Boar* indeed) he was choſen Emperour. *Eup. Vopiſc.*

IV. Some *ambiguous ſayings* and ſentences tend to the detriment and ruine of a mans ſelf: *e. g. Hugh Pulath* Biſhop of *Durham*, in the Reign of K. *Richard* I. though he was old, yet he preſumed that he ſhould live many years more, becauſe *Godrick* the *Hermit* told him, that he ſhould be ſtark blind ſeven years before he died; which he underſtanding of a Corporal blindneſs, but the *Hermit* of a Spiritual, he was taken away by death, before he thought of it, or was prepared for it: *Matth. Par.* and *Polyd. Virg. Wickham* Chaplain to K. *Edward* III. being made Overſeer for the repairing of *Windſor Caſtle*, cauſed theſe three words to be inſcribed upon the great Tower, *Hoc fecit Wickham*; *This made Wickham*; which words had loſt him the Kings favour, and undone him, if he had not conſtrued them thus; That he did not make the Work, but the Work made him. *Virgil* made a Head to ſpeak, of which he once demanded, What he ſhould do in a certain buſineſs or purpoſe? The Head anſwered, That if he kept well his Head, he ſhould return in ſafety: but that day the Sun ſhined ſo hot, and ſo chafed, and over-heated his brain, that he died thereof. *Walter* Earl of *Athol*, being told by ſome Witches, and Sorcerers, that he

he ſhould be crowned, ſuborned certain bloody Traitors, to murder K. *James* I. of *Scotland*, at *Perth*; for which he was crowned, not with a Regal Crown, but with a Crown of red hot Iron, which being clapt upon his head, he died in exceſſive torments. *Pope Sylveſter* 2. being an Inchanter, asked the Devil one day, How long he ſhould be Pope? who anſwered, He ſhould not die untill he had ſaid Maſs in *Jeruſalem*. He rejoyced at this, purpoſing never to ſee that City. But afterwards in Lent, ſaying Maſs in the Church of the Holy Croſs, called *Jeruſalem*, he was there taken with a violent Feaver, whereof in great torment of ſoul he died. *John de Pineda*.

V. Some *ambiguous ſayings* and Sentences, tend either to the praiſe, or diſgrace of ſome; as the pointing of theſe Verſes following, will make them either ſound forth the praiſe, or utter the diſgrace of Ladies.

Dames are endu'd with Vertues excellent
What man is he can prove that they offend
Daily they ſerve the Lord with good intent
Seld' they diſpleaſe their husbands to their end
Alwayes to pleaſe them well they do intend
Never in them one ſhall find ſhrewdneſs much
Such are their humours, and their grace is ſuch.

VI. Some dark and obſcure *ſpeeches* tend, either to reduce men from errour, or to leave them without excuſe: *e. g. Math.* 21. 25. *Luk.* 11. 30. *The Baptiſm of John whence was it, from Heaven, or from Men?* So Matth. 22. 42, 43. *If Chriſt be the Son of David, how then doth David call him Lord?*

Thirdly, there are prolix, tedious and long *Speeches*; as it was ſaid of *Anaximenes*, That he ſpake *Pauca multis*, Little in much, having a flood of Words, and a drop of Matter and Reaſon. *Laert.* *Dum otioſa verba cavere negligimus, ad noxia pervenimus.* Greg. Mor. li. 7. c. 17. Great talkers diſcharge too thick to take true aim. But, *Non eſt multiloquium, quando neceſſaria dicuntur, quantalibet ſermonum multitudine ac prolixitate dicantur*: Auguſt. Præf. ad Retract. When the ſubject matter, or ſubſtance of the *Speech* is neceſſary, weighty, and difficult, then it is not to be judged prolix and tedious, though the *Speech* be long.

long, and many words therein be uſed: for Chriſt preached a long Sermon, *Math.* 5. & 6. & 7. Chapters; ſo did *Peter* to the *Jews*, Act. 2. and to *Cornelius*, Act. 10. and *Paul preached till midnight*, Act. 10. 7.

Fourthly, there are ſhort and conciſe *Speeches*, which contain *Multa paucis*, much matter in few words. Theſe are ſometimes

1. Short and bitter: as *Jeroboam* ſaid concerning the Prophet of the Lord, who came unto him. *Take him*, 1 *King.* 13. 7. And

2. Sometimes ſhort and ſweet, comprehending much in a little; as the *Decalogue*, *Lords Prayer*, and the *Creed* commonly called *the Apoſtles*. Thus *Chilo* the *Lacedemonian*, was ſo brief in his diſcourſes and talk, that conciſe ſpeaking was from him named *Chilonia*.

Fifthly, there are *Words* and *Speeches* often reiterated and repeated; which when not praiſe-worthy, are called *Battology*, and *Tautology*. but when neceſſary and commendable, *Repetitions*: *Quod frequenter dicitur, conturbat audientem. Ariſt. Top.* 5. 4. But of theſe kind of *Speeches* elſewhere.

Sixthly, there are reſolute and confident *Words* and *Speeches*, which are ſometimes good, as 1 *Sam.* 17. 32, 34, &c. *Heſt.* 4. 16. and ſometimes evil: as a *Fryar Minor*, in K. *Henry* 4. dayes, being taken in a Plot againſt the *King*, was asked, What he would doe, if K. *Richard* were alive and preſent? he confidently anſwered, That he would fight for him till death againſt any one whoſoever; for which words he was drawn and hanged in his *Fryars* weeds. *Speed.* Thus much for this chief particular, the *Diviſion* and *Kinds* of *Words* and *Speeches*.

¶ VI. Concerning *Words* and *Speeches*, we may obſerve ſome *differences*: viz.

Firſt, there is a *difference* between *Speech* and *Voice*; for, as *Triſmegiſtus* ſaith, *Speech* and *Voice* differ exceeding much; *Speech* being proper to men, but *Voice* being common to many other living creatures: and *Ariſtotle Polit.* 1. ſaith, *Nullum animalium à natura habet ſermonem, niſi homo.* By nature, of all living creatures man only *ſpeaks*. Hence, perhaps, the *Heathens* called *Mercury*, (*the Preſident of Speech*) *Deorum, hominúmque interpres.*

Secondly, obſerve a *difference* between theſe *Speeches*, *Loqui in aliquo, & loqui in aliquem.* 1. Lo-

1. *Loqui in aliquo*, is, when the Spirit of the Lord ſpeaketh inwardly to the Prophets: as *Hoſ.* 1. 1. *The Spirit of the Lord ſpake in me*; that is, inwardly revealed his ſecrets to me.

2. *Loqui in aliquem*, is to rail againſt one: as *Numb.* 12. *Miriam loquuta eſt in Moſem*; that is, ſhe reviled or railed upon him.

Thirdly, there is a double *difference* in *ſpeeches*, *viz.*

I. Sometimes in regard of the *Speakers*; for the ſame *ſpeech* from ſundry mens mouths, differs as much, as the flight of an *Arrow* from the arm of a *Gyant*, and the hand of a Child. As many a good tale is ſpoiled in the telling, ſo pronunciation, utterance, and eloquent expreſſions, make ordinary ſtories very pleaſant and delightful. *Latymer* ſaid of a young Scholar, who had preached one of his Sermons; *That he had gotten his fiddle, but not his fiddle-ſtick.*

II. Sometimes in regard of the *things ſpoken*: for in ſome mens diſcourſes, one cannot ſee matter for words, and in ſome ſcarce words for matter. *Homer* in his *Iliads*, hath appointed unto dreams two doors, a door of *Horn* (which was the door of *Truth*) and a door of *Ivory*, which was the door of *Deceit*: for *Horn* may be looked thorow, but *Ivory* is not tranſparent. Theſe *Doors* may well be applyed to the *Words* and *Speeches* of men, which are as the *Indexes* and Tables of the Heart: for to ſome the *Mouth* is a door of *Glaſs*, which is ſoon broke open, and eaſily giveth way to a multitude of *words*, wherein the folly of their hearts and minds is diſcerned; to others it is a door of *Braſs*, firm and ſolid in keeping in their *words* with more care and circumſpection, and ſhewing the firm ſolidity of their hearts and minds. *Modum verborum quibuſdam tenere, difficile eſt. Curt.* lib. 6.

¶ VII. The laſt thing conſiderable in the *Doctrinal part*, concerning our *Words* and *Speeches*, is, what they are like; or, whereunto they may be compared or reſembled: Namely,

1. Unto the *Sun*; for as the ſame *Sun* doth melt wax, and harden clay; ſo the ſame *Speech* doth make ſome better, and ſome worſe, according to the diverſity of diſpoſitions.

2. Unto the *Load-ſtone*, for as the *Load-ſtone* doth not draw

draw any thing unto it but *Iron*, although many other things be much lighter; ſo the *Speech* of ſome doth not move all, but only thoſe who are inclined to embrace that which they are perſwaded unto.

3. Unto *Salt*; for as *Salt* moderately ſprinkled on meat doth ſeaſon it, and adds a liking to our taſte: ſo if we mix our *Speech* with ſome antiquity, authority, grave ſaying, or witty conceit, it doth much adorn our diſcourſe and talk.

4. Unto a *Vine*; for as in a *Vine*, whatſoever is taken from it by pruning, is added unto the fruit; ſo the fewer the words of the wiſe are, the graver are the ſentences.

5. Unto *Nettles*; for as thoſe weeds ſting, though they have no pricks, ſo *Words* pierce though they have no points.

6. Unto a *Sword*; for as one mettal is to be tempered with another in faſhioning, or making a good blade leſt being all of *ſteel* it quickly break, or all of *iron* it will not cut; ſo *Omne tulit punctum qui miſcuit utile dulci*: that *Speech* takes beſt, and pleaſes moſt, which ſhewes both Wit and Art, Learning and Skill, Pleaſure and Profit.

7. *Plutarch* ſaith, that our *Words* and *Speeches* ought to be *like Gold*, which as it is then of greateſt price and value, when it hath leaſt droſs in it, ſo a few words ought to comprehend great ſtore of ſubſtantial matter and inſtruction. Thus much for the *Dogmatical*, and *Doctrinal Part*.

SECT. IV.

Of the Practical, and Applicative Part.

In this *Section*, we have theſe three things to conſider of.

1. Who are to *blame* in regard of their *words* and *ſpeeches*. *Paragraph* I.

2. What we may *learn* from *words* or *ſpeeches*. *Paragraph* II.

3. What is *required* of us in regard of our *words* and *ſpeeches*. *Paragraph* III.

Paragraph I.

There are many ſort of perſons to *blame* in regard of *words* and *ſpeeches*: *viz.*

I. Thoſe who never *talk* of heaven, or heavenly things. The upper roof of the mouth is called *Cælum*; but many have no *Heaven* in their mouths, no upper part, but a lower, never ſpeaking but of theſe baſe and low things.

II. Thoſe who will ſtand to what they have ſaid, be it never ſo falſe or fooliſh. For, as *Seneca* ſaith, It is an arrogant and ſilly perſeverance, to ſay, that which I have ſpoken once, whatſoever it be, I will abide by it; and make good my word.

III. Thoſe who hear many good *ſpeeches*, but forget all. *Plutarch in Græc. Apothег.* ſaith, As *Arras cloathes*, when they are wide opened, do plainly ſhew the pictures wrought in them, but being lapped up do conceal and hide the ſame; ſo many a *ſpeech*, which is aptly compoſed, well pronounced, ſufficiently filled with pithy ſayings, and ſolid matter, is heard by ſome, who lets it all ſlip quite out of their mind, *Jam.*1.23, 24.

IV. Thoſe are faulty, who ſpeak evil of any: *Tit.*3.2. whether it be,

1. By cenſuring, *Rom.* 14. 10. *Gal.*5. 15. *Jam.* 4. 11. Or,

2. By reviling or reproaching, *Matth.*5. Or,

3. By any kind of piercing and bitter words, *Prov.* 12.18. Or,

4. By rendring reviling for reviling, 1 *Pet.*3.9. Or,

5. By whiſpering evil of others ſecretly, *Pſal.* 41. 7. Or,

6. By wreſting the words of others for evil, *Pſal.*56. 5. Or,

7. By ſpeaking evil of dignity, *Jud.*8. Or,

8. By reproaching Gods ſervants, and reviling his Miniſters, *Col.*3.8. and 1 *Cor.*4. 13. and 2 *King.*2.23.

V. Thoſe are alſo to *blame*, who deride men in miſery, *Job.*30.1. And

VI. Thoſe who take a pleaſure in brawling and contention, *Pſal.*52.4. *Jam.*4.1. And

VII. Thoſe

VII. Thoſe who boaſt of their miſchievous *words*, *Pſal.* 52.1. And

VIII. Thoſe who are given to complain of their neighbours in all places, *Jam.*5.9. And

IX. Thoſe who are more in *word* than deed: as *Epictetus* complained, that there were many who would be Philoſophers, ſo far as a few *good words* would go, but were nothing for practice. So when *Palælogus*, Emperour of *Conſtantinople*, ſent his Ambaſſadors into *France* and *England*, for aid againſt the *Turks*, *Tilius*, *Chron. de regib. Francorum*, ſaith of his ſucceſs in *France*, *Verbis & promiſſis tantum adjutus eſt*; and *Speed* ſaith, of his entertainment here in *England*, under *Henry* the Fourth, that he ſped not here much better, his requeſt of armed aids, being anſwered only with words and promiſes. *Demades* compared the *Athenians*, to *Jews trumps*, *Ex quibus ſi linguam detrahas, reliquum inutile exit*, *Stob.* from which if you take the tongue, the reſt is of no uſe.

X. Thoſe are to *blame*, who regard and delight more in *words* than matter. As ſome, in an *Apothecaries ſhop*, regard only the fragrancy of the ſmell, but care neither for the goodneſs of the Preſerves, nor the virtue of the Purgatives; and as *Plutarch in Moral.* ſaith, As many mind nothing in *Plato* and *Demoſthenes*, but the purity of the *Attick* ſtile and phraſe; ſo in a *Speech* or *Sermon*, ſome obſerve nothing but the aptneſs of the words, the neatneſs of the phraſe, the ſtrength of the expreſſion, the Rhetorick of the *ſpeech*, &c. *Nihil tam facile, quàm vilem plebem & indoctam volubilitate linguæ decipere, quæ quicquid non intelligit, plus miratur. Hier. ad Nepot.* Nothing is more eaſie than to deceive children with fair words, and volubility of ſpeech. *Lipſius* ſaith, As men plant *Sycamores*, and ſome other trees, only for their ſhade, or ſhadows ſake; *Sic in aures noſtras ſermones tantum delectantes*, &c. So the itching ears of ſome are delighted only with pleaſant *ſpeeches*.

XI. Thoſe are here *faulty*, who ſlight, and lighty regard what they *ſpeak*, ſaying, *Words are but wind.* *Bernard* thus inſtructeth theſe: *Levis quidem ſermo, quia leviter volat, ſed graviter vulnerat; leviter tranſit, ſed graviter urit; leviter penetrat animam, ſed non leviter exit; leviter profert, ſed non leviter revocatur; facile volat, ideo charitatem facile violat.*

violat. *Wind* over-whelms many a ſtately *Ship*, and blows down many a tall *Cedar*: a piſtol bullet, and a dart are but ſmall things, yet they wound mortally: a ſmall ſpark may kindle a great fire; words are quickly uttered, not quickly recalled; evil and injurious *words* eaſily paſs into the ears, but do not eaſily paſs out of the mind; becauſe *words* are eaſily utteted, therefore they eaſily break the bond of charity.

XII. Thoſe are to *blame*, who too critically and pedantically affect *words*, cadences, &c. *Aulus Gellius* ſaith, There are ſome, *Qui verborum minutiis rerum frangunt pondera*, who by ſyllabical minutes of *words*, overthrow the weight of the matter. Hence *Cicero*, lib. 2. *ad Attic.* ſaith, As women ſmell beſt, when they ſmell of nothing, but what is natural about them; ſo that *ſpeech* is beſt adorned which wants affectation.

XIII. Thoſe are to *blame*, who ordinarily are given to many *words*, or much *talk*. This is ſometimes called *babling*, ſometimes *loquacity*: which we may ſay, thus differ.

Babling is, when fools *talk* much; or, when many words are uſed fooliſhly, *Job* 35.16.

Loquacity is, when many more *words* are uſed by any, upon any occaſion, than is either requiſite or neceſſary.

Firſt, Concerning *babling*, we have theſe five things to conſider of, or to obſerve.

Firſt, that *babling* comes either

1. From drunkenneſs, *Prov.* 23.29. Or,
2. From folly and fooliſhneſs, *Prov.* 15.2. and 18.7. Or,
3. From pragmaticalneſs, and a deſire of medling in and with other mens matters, 1 *Tim.* 5.13.

Secondly, conſider the nature of a *babler*: *viz.*

1. He is a ſtinging *Serpent*, *Eccleſ.* 10.11.
2. He is buſie-body, 1 *Tim.* 5 13.
3. He is a fool, *Prov.* 15.2. and 18.7.

Thirdly, obſerve that there are three ſort of *blablers*. For,

1. Some are ſuch, but not ſo called. 1 *Tim.* 6.20.
2. Some are called ſo, but are not ſuch, *Acts* 17.18.
3. Some are ſuch and ſo called, *Prov.* 23.29. *Eccleſ.* 10.11.

Fourth-

Fourthly, we muſt carefully avoid all *babling*;

I. In all Scholaſtick and Philoſophical diſputations, 1 *Tim.*6.20. and 2 *Tim.*2.16.

II. In our ordinary diſcourſe, *Prov.* 23.29. *Eccleſ.* 10. 11.

III. In prayer, *Matth.*6.6,7,8. And that

1. Becauſe *heathens babble* in prayer, *Matth.*6.6,7.

2. Becauſe God knoweth our wants before we ſpeak, *Matth* 6.7, 8.

Fifthly, in regard of *babling* it is required of us, to ſhun and avoid it, 1 *Tim.*6.20. And that

I. Becauſe *bablers* encreaſe to more ungodlineſs, 2 *Tim.* 2.16.

II. Becauſe the words of *bablers* fret as a Canker, 2 *Tim.* 2.16. And

III. Becauſe *bablers* multiply words without knowledge, *Job* 35.16.

Secondly, concerning *loquacity*, we have theſe ſix things to obſerve, or conſider of.

Firſt, that *Plutarch* thus defines it, *Loquacitas eſt linguæ ambulachrum, & ingenii labyrinthus, per varios caſus, ſtuoſas ſyrtes, & Mæandros flexiles, auditorum animos allſtractura.*

Secondly, *loquacity* argues folly. *Thales* was wont to ſay, *Multa verba nequaquam arguere hominem ſapientem*, &c. *Eraſm. lib.* 7. *Apoph.* Much talk, or many words, doth not prove a man to be wiſe: for a wiſe man never *ſpeaks* but when neceſſity requires it, and when he doth *ſpeak*, he expreſſes his mind, opinion and judgement in as few words as poſſibly he can. But the fool hath no regard at all, to the circumſtances either of time, place, or perſons, but by his *loquacity*, undiſcreetly, fooliſhly, and raſhly utters things which ſhould rather be concealed and kept in.

Thirdly, *loquacity* expoſes men to ſcoffs, ſcorn, and contempt. *e. g.* The *Samian Ambaſſadors* being ſent to the *Lacedemonians*, made a long and tedious *Speech* unto them; in anſwer whereunto, the Senators ſaid, *Media ſumus obliti, poſtrema non intelleximus, quia prima non meminimus. Plut. in Lacon. Apoph.* We have forgotten the middle part of your *Speech*, and we underſtand not the latter part of it, becauſe we do not remember what you ſaid in the beginning. So a certain Orator *talking* upon a time with Ariſtotle,

ſtotle, was ſo prolix and tedious in his *ſpeech*, that at length he craved pardon, for holding ſo long diſcourſe with ſo wiſe and learned a Philoſopher. *Ariſtotle* merrily anſwered him, Good friend, thou haſt no cauſe at all to ask me pardon, becauſe I took no heed to what thou ſaidſt. *Laert.*

Fourthly, the greateſt *talkers* are the leaſt doers; as the *French* ſay. *Grand diſeurs ſont ſouvent les plus petit faiſeurs*: Thoſe who do *ſpeak* moſt, often do leaſt. *Canibus imbecillibus mos eſt, quanto plus defecerunt virium, tanto magis latratibus indulgere. Senec, in Pro.* Maſtiffs which bark the moſt, bite the leaſt.

Fifthly, much *talk* is the cauſe of much evil. *Charillus* being asked, *Quam ob cauſam Lycurgus tam paucas leges tuliſſet Lacedæmoniis?* Why *Lycurgus* gave ſo few laws to the *Lacedemonians*? He anſwered, *Quoniam pauca loquentibus, paucis etiam legibus eſt opus. Plut, in Lacon.* Becauſe few laws are ſufficient for thoſe who uſe but few words: implying, that many evils ſpring from many *words*.

Sixthly, from, concerning, or in regard of *loquacity*, we may learn theſe ſeven leſſons.

1. That much *talk*, and abundance of *words*, is hurtful for a mans ſelf, *Prov.* 13.3. and 18.7. And

2. That it is a ſign of a fool, or fooliſh perſon, *Prov.* 15.2. and 18.7.

3. That a man given to much *talk*, or abundance of *words*, is but a tatler, and buſie-body, 1 *Tim.* 5.13.

4. That men full of *talk* are not to be juſtified, *Job* 11.2.

5. That much *talk* tendeth to poverty, *Prov.* 14.23.

6. That a man full of *talk*, is full of vanity. A prating Barber asking King *Archelaus*, *Quomodo te tondebo*? How he would be trimmed? he replyed, *Silently*, *Plut. lib. de curioſitate*. Surely in much *talk* there cannot chuſe but be much vanity: ſeeing *loquacity* is the *fiſtula* of the mind, ever running, and almoſt incurable. *Tertullian, lib. de Anima, cap* 45. expreſſing the nature of *dreams*, ſaith, *Conſpice gladiatorem ſine armis, vel Aurigam ſine curriculis*, &c. Look but upon a *Fencer* without weapons, and a *Coachman* without his Chariot, acting and practiſing all the poſtures and feats of their skill; and we ſhall ſee fighting and ſtirring, which is but an empty moving and geſturing;

and

and thoſe things ſeem to be done, which are not ſeen to be done, being done in the acting of them, but not in effecting any thing by them: So it is in many *words*, there is often much *fencing*, but no weapons wherewith the enemy is wounded: much ſeemeth to be ſaid, but it is to no more purpoſe than if nothing were ſaid, all being only an empty moving of the tongue. And if there be any matter of worth in the multitude of *words*, it is but by chance; as when a blind man ſhoots many *Arrows*, perhaps one may be near the mark; ſo in multiplying of many *words*, perhaps ſome of them may carry ſome weight, and ſolidity of matter; but uſually in a multitude of *words*, there is no multitude of matter, and in the idle toſſing of many *words*, what can there be but a fulneſs of folly, when a fools voice is known by them. *Eccleſ* 5.3.---- *Foliis leviora caducis Verba. Ovid. Amor.* 2. Therefore every man ſhould be a *Phocion*, or *Pythagoras*, either to *ſpeak* briefly to the point, or not at all: or like them of *Creet*, to ſhew more wit in his diſcourſe than words, and not to pour out of his mouth a flood of the one, when he can hardly wring out of his brains a drop of the other.

7. We may *learn*, that mens *talk* is moſtly according to their Callings; as *Propertius* ſaith,

Navita de ventis, de tauris narrat arator,
Enumerat miles vulnera, paſtor oves.

That is, every man talks of his own pleaſure, care and profit; as the *Hunter*, and *Falconer* ſpeaks of their ſports, the *Ploughman* of his team, the *ſouldier* of his march, colours and wounds, and the *mariner* of winds and ſtorms. Thus we ſee who are to *blame* in regard of *words* and *ſpeeches*.

Paragraph II.

From, concerning, or in regard of *words* and *ſpeeches* we may *learn* theſe eleven Leſſons.

† 1. That it is an infamous thing, and a diſgrace, to be the common *talk* of people, *Ezek.* 36.3.

† 2. That, *Periculum eſt dicere non ſolum falſa, ſed etiam vera, ſi is ea, non quibus oportet, inſinuet: Ambroſ. in Pſal.* 118. It is dangerous for a man, not only to *ſpeak* falſe

things, but alſo true, in caſe he *ſpeak* thoſe things which ought not to be ſpoken. Now this comes to paſs four manner of wayes: *viz.* either through Flattery, or Avarice, or Boaſting, or unwary Loquacity.

† 3. That as neighing is proper to a *Horſe*, barking to a *Dog*, bellowing to an *Oxe*, and roaring to a *Lyon*; ſo *ſpeech* is proper to a Man. *Philo, li. de ſomniis.*

† 4. That our *Words* will at one time or other make a diſcovery of our hearts; or, as *Plutarch* ſaith, No man can ſo change himſelf, but that his heart may be ſometimes ſeen at his tongues end.

† 5. We may *learn*, that our underſtanding and wiſdom may be diſcerned by our *Words* and *Speeches*. For *Imago animi, ſermo eſt; qualis vir talis Oratio. Magnum eſt vocis & ſilentii temperamentum.* Senec. in Pro. *Vanus ſermo, vanæ conſcientiæ eſt index. Mores hominis Linqua pandit; qualis ſermo oſtenditur, talis animus approbatur.* Hugo *l.* 1. *de anima.* As *Protogenes* the Painter knew *Apelles* by one line, although he had never ſeen him before; ſo by a mans *Speech* his wiſdom and underſtanding may be known. *Speech* is the Image of the minde, and ſuch as the man is, ſuch is his *talk*; for *out of the abundance of the heart the mouth ſpeaketh.*

† 6. We may *learn*, from *Theſilius*, that rude or ordinary *Words* which are profitable and true, are better than eloquent and ſweet *words*, which tend to deceit and flattery. And

† 7. *Neſcit vox miſſa reverti.* Horat. *Quod dictum eſt, non poteſt amplius ſumi.* Ariſt.

Poſt ſemel emiſſum volat irrevocabile verbum. Mant.

Words once uttered cannot be recalled, *Iſa.* 45. 23. and 55. 11.

† 8. We may *learn*, what manner of *talk* we muſt avoid; or what we muſt not ſpeak; *viz.*

1. We muſt *ſpeak* no corrupt *talk* or *communication*, *Eph.* 4. 29. & 1 *Cor.* 15. 33.

2. We muſt *talk* no Fooliſh *talk*, *Eph.* 5. 4.

3. We muſt *talk* no Obſcene *talk*, *Eph.* 5. 4. *Col.* 3. 8.

4. We muſt not ſwear in our *talk*, *Matth.* 5. 37.

5. We muſt *ſpeak* no evil one of another, *Jam.* 4. 11, 12.

6 We

6. We muſt not *ſpeak* all our mind, *Prov.*29. 11.

7. We muſt uſe no evil, fraudulent, or deceitfull *talk*, 1 *Pet.* 3. 10.

8. We muſt uſe no Lying *talk*, *Col.* 3. 9.

9. We muſt in our *ſpeeches* uſe no blaſphemy againſt God, *Exod.* 22. 28. *Pſal.* 14. 1, &c.

10. We muſt not in our *talk* uſe any Imprecations, or Curſes againſt our Rulers, *Exod.* 22. 28.

11. We muſt not in our *ſpeeches* uſe any Jeaſting which is inconvenient, *Eph.* 5. 4.

12. We muſt not make any raſh Promiſes, or Vows unto God, *Eccleſ.* 5. 2. Now there are three reaſons, why we muſt beware, and avoid all evil *ſpeeches*: viz

I. Becauſe perverſneſs in the *tongue*, is a breach in the ſpirit, *Prov.* 15. 4.

II. Becauſe evil *ſpeakers* ſhall not inherit Heaven, *Eph.* 5. 4, 5.

III. Becauſe he ſhall ſee good Dayes, who refrains his *tongue* from evil, and his *lips* from guile, 1 *Pet.* 3. 10.

† 9. We may *learn*, that there is a time to *ſpeak* and a time to be ſilent, *Eccleſ.* 3. 7. *Eſt tempus quando nihil, eſt tempus quando aliquid, nullum autem eſt tempus in quo dicenda ſunt omnia.* Hugo. There is a time when we ſhould *ſpeak* nothing, there is a time when we ſhould *ſpeak* ſomething, but there is no time wherein we ſhould *ſpeak* all things: becauſe he is a Fool who utters all his minde, *Prov.* 29. 11. *Tempus tacendi & tempus loquendi, diſcretâ viciſſitudine penſanda ſunt tempora, ne aut quum reſtringi lingua debet, per verba ſe inutiliter ſolvat; aut quum loqui utiliter poteſt, ſemetipſam pigrè reſtringat.* Greg. l. 7. Moral. *Octavian* the Emperour asked *Piſto* the Philoſopher, when men ſhould *ſpeak*, and when they ſhould be ſilent? He anſwered, When *ſpeech* is profitable, then we ſhould *ſpeak*; when *ſpeech* is hurtfull then we ſhould be ſilent. And therefore there is a great deal of diſcretion to be uſed both in our *ſpeeches* and ſilence, leſt we hold our peace when we ought to *ſpeak*, or *ſpeak* when we ſhould rather be ſilent. Thus S. *Peter* kept ſilence, while *Cornelius ſpoke*, but when he had done, *Then Peter opened his mouth*, Act. 10. 34. For the right underſtanding of thoſe words obſerve, That doubtleſs that *Periphraſis* is not idle, or vain, but ſhowes either

I. Some

I. Some ſerious thing; as *Matth.* 5. 2. *Pſal.* 78. 2. *Acts* 8. 35. Or,

II. A wonted ſilence, and accuſtomed taciturnity, except when ſome ſerious occaſion requires *ſpeech*, Prov. 31. 8, 9. Hence S. *Paul* entreats the *Epheſians*, 6. 19. to pray unto God, *to give him utterance, that he may open his mouth boldly.* And in this ſence, it is there, *Acts* 10. 34. taken: to teach us, That the door of our *lips* ſhould be ſhut, but when urgent occaſions require our *ſpeech*, *Pſal.* 39. 1. *Prov.* 17. 27. *Jam.* 1. 19. For

1. Many *Words* is the badge of a fool, *Prov.* 15. 28. *Eccleſ.* 5. 2. And a *tongue* full of words utters much folly, *Prov.* 10. 19. *Acts* 5. 3. *Jam.* 3. 6.

2. We muſt be accountable to God for every idle *Word*, *Matth.* 12. 36.

3. He who keeps his *tongue* is perfect, *Pſal.* 17. 3. *Jam.* 3. 2. And therefore let us learn to bridle our *tongue*, and to have the *Bit* alwayes in our *mouth*; that is,

I. Let us alwayes take heed of all evil *Words*; whether,

1. Blaſphemous *Words*. Or
2. Scoffing or reproachfull *Words*. Or
3. Impure *Words*, *Eph.* 5. 3. Or
4. Contentious *Words*. Or
5. Falſe and lying *Words*. Or
6. Vain and Idle *Words*.

II. Let us *ſpeak* opportunely, and ſeaſonably when we *ſpeak*, *Prov.* 15. 23. And

IV. Wiſely, *Coloſſ.* 4. 6. *Eph.* 4. 29. *Pſal.* 37. 30. *Prov.* 10. 11, 31.

† 10. We may *learn*, that God obſerves, marks, and remembers our *Words*. Three things are here to be hinted at: *viz.*

1. That God doth it.
2. Why he doth it.
3. What *Words* he obſerves.

Firſt, God obſerves, marks, remembers, and takes notice of our *Words*, *Matth.* 6. 32. & 12. 36. For

I. God is to be glorified by our *Words*, *Jam.* 3. 9, 10. but evil *Words* corrupt good manners, and diſhonour God. And

II. *Vox Index Animi*, out of the abundance of the heart the

the mouth ſpeaks: and therefore our *Words* will witneſs againſt us at the laſt day.

Secondly, there are three reaſons why God obſerves our *Words*: viz.

I. Becauſe he takes notice of all things, his knowledge being infinite; and therefore alſo of our *Words*.

II. Becauſe he expects that we ſhould glorifie him in our *Words*; and therefore he marks whether we do it, *Rom.* 10, 10. *Col.* 4. 6.

III. Becauſe all ſinfull *Words* offend him, therefore he obſerves all our *Words*, that he may puniſh thoſe which are not good.

Thirdly, God hears, and marks both our *bad* and *good Words*.

I. God hears and obſerves all our *evil* and *wicked Words*: as

1. All our murmurings, grudgings, and repinings, *Exod.* 16. 6, 7, 8. *Num.* 14. 27. & 16. 41.

2. All our blaſphemous and Atheiſtical *Words*, Pſal. 14. 1. & 53. 1.

3. All our inſulting *Words*, *Ezek.* 35. 12, 13.

4. All our bragging and boaſting *Words*, Pſal. 10. 5, 6. *Iſa.* 47. 8.

5. All our threatning and cruel *Words*, 2 *King.* 19. 23. *Iſa.* 37. 29.

6. All our idle *Words*, Matth. 12. 36.

II. The Lord hears all our Good *Words*: as

1. All the Prayers we offer up unto him, *Pſal.* 50. 16. *Iſa.* 65. 24. *Apoc.* 8. 3.

2. All our mournfull Ditties, *Pſal.* 56. 8. *Exod.* 3. 7.

3. All our Penitential *Words*, *Jer.* 31. 18.

4. All our Pious and Religious *Words*, *Malac.* 3. 16.

† 11. Laſtly, we may *learn*, that by our *Words* and *Speeches* we may know whether we be freed from Sathan or not. Three things are here to be examined by us: *viz.*

I. Examine if we have no *tongue*; that is,

1. If we have no *tongue* to praiſe God.

2. If we have none to profeſs Religion.

3. If we have none to pray unto God, *Jam.* 2. 4.

4. If we have no *tongue* to explain our minde, or to counſel our brother. If in all theſe we be *dumb*, then it

it is a ſign that Sathan is not caſt out of us; for if he were, then (as *Matth.* 9. 33.) *the dumb would ſpeak.*

II. Examine, if we have not a filthy, impure, and corrupt *tongue*, which continually belcheth out polluted *Words*, either againſt God, or Man, or our own Soul? Certainly this argues a corrupt and carnal heart; as *Matth.* 15. 19.

III. Examine, if we ſo *ſpeak*, that thereby we approve our ſelves to be freed from Sathan; that is,

Firſt, do we praiſe and honour God with our *tongues*? and that

1. For all his works of mercy ſhewed towards us, whether ſpiritual or temporal; whether concerning our Election, Creation, Redemption, Vocation, Juſtification, or Sanctification?

2. Do we praiſe and honour God, by acknowledging him only to be the true, everliving, and everlaſting God, who is moſt worthy to be praiſed and ſerved?

3. Do we praiſe and honour God, by profeſſing his Name and Truth before Men, and that in the moſt perilous times and places? *Dan.* 3. & 6. *Acts* 4. & 5. *Pſal.* 69. 30.

4. Do we praiſe and honour God with our *tongues*, by holy Exerciſes, delighting to ſing *Pſalms*, to confer, and to ſpeak of God?

Secondly, do we pray unto God with our *tongues*? He is not worthy of a *tongue* or of mercy, who is negligent in this duty: Yea, in fitting place, the *lips* are not to be neglected in prayer, becauſe the *tongue* doth reſtrain ſtragling thoughts: that is, although a man may pray internally with the heart, without the *tongue*, yet when conveniently, and without any hypocritical oſtentation, we can uſe the *tongue* to expreſs the deſires of the heart, we ſhould; becauſe it is a means to ſtay the heart, and to preſerve it from wandring cogitations. Although *Hannah* ſpake not aloud, yet ſhe ſpake when ſhe prayed, as appears by the moving of her *lips*, 1 *Sam.* 1.

Thirdly, do we reconcile our ſelves unto our Brethren with our *tongues*? Matth. 5. Do we pacifie their anger with our ſoft anſwers? *Prov.* 15. 1.

Fourthly do we comfort our Brethren with our *tongues*? For this is the moſt ſweet, and comfortable uſe of the

tongue

tongue in regard of our Brethren, both in temporal and ſpiritual diſtreſſes.

Fifthly, do we counſel and adviſe our Brethren with our *tongues*? and that

1. *Amantèr*, lovingly, not in anger or hatred, but in love. And

2. *Prudentèr*, wiſely, from our hears, and out of good underſtanding. And

3. *Confidentèr*, boldly, not fearing their anger, or hatred, if we have any warrant or call ſo to doe?

Sixthly, do we *ſpeak* purely and gravely, that ſo our *words* may adde grace unto the hearers? *Eph.* 4. 29. *Col.* 4. 6. For by thus uſing our *tongues*, we ſhall approve our ſelves to be free from Sathan. Thus we have ſeen, What we may *learn* from, concerning, or in regard of our *Words*, or *Speeches*.

Paragraph III.

Concerning the *duties required of us*, in regard of our *Words*, or *Speeches*, I will briefly touch at theſe three things:

1. How we muſt *ſpeak*. ¶ I.

2. Why ſo. ¶ II.

3. What the Ornaments of *Speech* are. ¶ III.

¶ I. The *Duties required of us*, in regard of our *Words* or *Speeches*, are either *Negative* or *Affirmative*.

Firſt, the *Negative duties* are theſe.

I. We muſt not uſe any evil or corrupt *talk*. *Hermes* ſaith, Thou ſhouldſt neither ſuffer thy hands to work, nor thine ears to hear, nor thy tongue to *ſpeak* any thing that is evil. S. *Peter* ſaith, we muſt not give way to any kind of corrupt communication, 1 *Pet.* 3. 10. S. *Paul*, *Eph.* 5. 3. layes down three ſorts of ſuch *Words*. Particularly,

1. We muſt ſhun all Swearing and Blaſphemy, *Col.* 3. 8.

2. All unclean, and Obſcene Speeches, *Col.* 3. 8. *Eph.* 5. 3.

3. All prophane and godleſs words, *Eph.* 5. 3. whether ſpoken in oppoſition of the Deity, or Religion, or Purity.

4. All

4. All uncomely jeaſting: for we muſt not *Ludere cum ſanctis*, jeaſt with edge-tools: *Col.* 4.6. becauſe all *evil words* ſhall be puniſhed, *Prov.* 13. 2, 3. & 21, 23.

II. Let not our *Words* be raſh: *Eccleſ.* 5. 2. or, we muſt not ſpeak haſtily or raſhly, *Prov.* 13.3. & 17.28.

Secondly, the *Affirmative duties* are many; as namely,

† 1. In general, we muſt endeavour to *ſpeak* well, or aright. *Aſronius* the Philoſopher, being asked, What he knew? anſwered, *To ſpeak well*: being demanded again, What he had learned? anſwered, *To ſpeak well*: being asked the third time, What he taught? he ſaid, *To ſpeak well. Sabell.* Now hereunto four things are to be learnt: *viz.*

I. How we muſt order our *ſpeech* or *talk* to Kings and Rulers; namely, *Ariſtotle* ſending *Caliſthenes*, a diſciple and kinſman of his, unto *Alexander the Great*, gave him this Leſſon in charge, That very ſeldom he ſhould have any *talk*, (and when he had, to be ſure that it was pleaſant) with that man who carried in the tip of his tongue, the power of life and death. *Am. Marcell.* lib. 18. c. 3.

II. How we muſt *ſpeak* to thoſe whom we teach; *viz.* as *Ariſtotle* ſaith, we muſt obſerve a meaſure in our diſcourſe and *ſpeech* with ſuch; becauſe if we be too brief, we ſhall not be well underſtood; and if we be too tedious, we ſhall not be well born in mind.

III. How we muſt frame our *diſcourſe* and *talk* with ſtrangers, or thoſe whom we are not acquainted withall: *viz.* When thou *talkeſt*, ſaith *Socrates*, with one whom thou knoweſt not, be not too full of *words*, till thou perceive, whether he or thou be better learned; if thou be better, then *ſpeak* the more boldly; if he, then keep ſilence, and learn of him.

IV. How we muſt order our *ſpeech* unto all; *viz.* as *Pythagoras* adviſeth; Hear much, ſpeak little, be courteous in ſpeech, and anſwer aptly. Think firſt, then *ſpeak*, and laſt of all fulfill what thou *ſpeakeſt*.

† 2. In general, as houſes without doors are unprofitable, ſo are men who have no rule or command of their tongues: *Plutar. in Mor.* and therefore we muſt ſet a watch over our *Words*, *Prov.* 13. 3. and that for theſe three Reaſons:

1. Becauſe

1. Becauſe he who keepeth his *mouth* keepeth his life, *Prov.* 13. 3.

2. Becauſe he who keepeth his *mouth*, keepeth his Soul from trouble, *Prov.* 21. 23.

3. Becauſe evil *Words* are a great evil. *Plato* in his Laws ſaith, We command, that women be pardoned, for all the evil actions they commit, in caſe they amend; but we will that no fault be remitted, which is committed by the *tongue*; becauſe actual ſins flow from our frail Nature, but the ſins of the *tongue* from *malice*.

† 3. In general, we ſhould labour to be ſo rich in all neceſſary underſtanding and knowledge, that we may be able to anſwer every one, *Col.* 4. 6.

† 4. In general, we ſhould ſhut our *mouths* with ſilence, or, take heed to our *Words*, Pſal. 39. 1. & 112. 5. *Prov.* 17. 27. *Jam.* 1. 19. For

I. *Vox Index animi*, our Words are the Expoſitors of our Mind, *Matth.* 12. 34. *Luk.* 6. 45. *Prov.* 15. 2. 23. 28. *Eccleſ.* 5. 2. And

II. Many evils come from the *Tongue* and *Words*; and therefore we had need be carefull of our *Speeches*, *Jam.* 3. 6. *Eph.* 5. 5. *Pſal.* 17. 3. *Jam.* 3. 2. *Prov.* 13. 3. & 21. 23. And

III. In many *words* is much wickedneſs: *Prov.* 10. 19. *Pſal.* 51. 15. And therefore Silence and Taciturnity is good; and all evil *Words* are carefully to be avoided, *Pſal.* 34. 13. & 141. 3.

† 5. Let our *Words* be few, *Eccleſ.* 5. 2. *Jam.* 1. 19. *Pliny*, lib. 35. cap. 10. ſaith, As *Timanthes* is praiſed for this, that in all his works, more alwayes was to be underſtood, than was painted; ſo that *ſpeech* is beſt wherein many things are left to conſideration, and few amply diſcourſed of; and wherein there is more matter than words. *Pythagoras* ſaith, *Ne multis verbis pauca comprehendas, ſed paucis multa.* Stob. ſerm. 33. It is more commendable, and asks more skill, to expreſs much matter in few words, than little matter in many. Thus *Julius Cæſar* having quite routed *Pharnaces* in the firſt conflict, with a *Laconical* brevity, thus writ unto the Senate, *Veni, vidi, vici*; *I came, I ſaw, I overcame.* Plut. in Apoph. This duty *Solomon* teacheth, *Prov.* 17. 27. and S. *Peter*, 1 *Pet.* 4. 11. One ſaying to *Zeno Citticus*, *Breves eſſe Philoſophorum*

losophorum sententias; that the Philosophers were short and sententious, or, that their sentences were short: answered, *Vera prædicas, oportet enim, & syllabas illorum, si fieri possit, esse breves. Veritas multis verbis non eget: & firmiùs tenemus quæ paucis verbis comprehensa sunt.* Laert. Thou saist well, for their sayings and sentences should be as brief, as the subject or matter will bear; seeing Truth needs not many words, and our memory best retains those things which are comprehended in few words. Now the Reasons, why our *Words* must be few are these:

I. Because *many Words*,

1. Betray the Foolishness of the heart; or are the sign of a Fool, *Prov.* 15. 2. *Eccles.* 5. 3. And

2 Beget offences in *words*: or, are not without sin, *Eccles.* 5. 2, 6. And

3. Lessen a mans Reputation and Esteem. *Pithias Duke of the Athenians*, though he were so noble, stout, and valiant, that he was beloved of his people, and feared of his enemies, yet in the end, as *Plutarch* saith, the abundance of words obscured the glory of his Heroical deeds. And

4. Because many *Words* provoke God unto Anger, when they are foolish, false, sinfull and rash, *Eccles.* 5. 2, 6.

II. Our *Words* must be few, because the Lord in heaven hears all our *Words*, *Eccles.* 5. 2. And

III. Because we must give account unto God, for every idle *word*, *Matth.* 12. 36, 37. And

IV. Because, as the *French* say, *De peu de mots viennent de grands effects*; Oft of few words, many great effects ensue; as *Exod.* 32. 1. And

V. Because few *words* are an Argument of Wisdom, understanding, and knowledge, *Prov.* 17. 27. *Ulysses* in *Homer* is made a long-thinking man, before he speaks. Those who are Nobly and Royally brought up, saith *Plutarch*, learn first to hold their peace, and then to speak. *Epaminondas* is celebrated by *Pindar*, to be a man who knew much but *spake* little. *Demacatus* being long silent upon the Bench, one asked him whether his silence proceeded from Ignorance, or Folly? He answered, A Fool can never hold his peace. So one saying to *Solon*, *Illum*

ideo

ideo non loqui, quia insanus esset: he answered, *Nullus stultus tacere potest: nimiâ enim loquacitate stultitia hominum proditur. Brus.* li. 3. cap. 25. And *Ambros.* 1. *de Offic.* saith, *Quamplures vidi loquendo in peccatum incidisse, vix quempiam tacendo; ideóque tacere posse, quam loqui difficilius est;* I have known many offend by *speaking*, scarce any by holding their peace; for it is more difficult to be silent than to *speak*.

† 6. Let our *Words* and *Speeches*, be pious, prudent, discreet, and apt, *Prov.* 15. 2. & 20. 15. *Sapiens non solum quod loquitur, sed etiam opportunitatem loci, & temporis, & personæ quum loquitur, diligenter inquirit.* Gregor. *in Prov.* 15. A wise man considers both what he *speaks*, and the circumstances of time, place, and person when he *speaks*: yea he *speaks* fitly, aptly, and to the matter or occasion, *Prov.* 15. 23. & 25. 11. Now the Reasons, why our *Words* must be thus discreet, prudent and pious, are these five.

I. Because the Lord knowes all our *words*, *Psal.* 139. 4. And

II. Because such *words* are a precious Jewel, *Prov.* 20: 15. & 25. 11. And

III. Because such *words* are good, *Prov.* 15. 23. that is, when well meant, and discreetly spoken, otherwise not. For *quum intentionem bonam locutio cauta non sequitur, ipsa pietatis propositio in transgressionis vitium vertitur.* Greg. *li.* 5. *Mor.*

IV. Because by such *Words* we shall approve our selves to be truly wise, *Prov.* 15. 2.

V. Because we must either be justified or condemned by our *words*, *Matth.* 12. 37. For as a Vessel is known by the sound, whether it be whole or broken, so men by their *speech* are discerned whether they be good or evil. *Ingreditur mors per ostium tuum, si falsum loquaris, si turpiter, si procaciter, si uti non oportet, loquaris. Ambros. lib. de Virg.* By our *words* we may know whether we are, or shall be happy or miserable.

† 7. Let us well weigh, and ponder our *words*, that it may be said of us, as one saith of *Tacitus*, and as *Scaliger* of *Virgil*, *E cujus ore nil temere excidit*, that no unadvised, or inconsiderate *word* ever fell from his lips. *Estletus, in Enchiridio*, saith, *In omni negotio nil adeo prospicere debet,*

quam ut tutum ſecurumque ſit quod agis. Eſt autem tutius tacere quam loqui. In all our *words* we ſhould ſeriouſly conſider, whether what we *ſpeak* be ſafe and good; for it is better to be ſilent, than raſhly and inconſiderately to *ſpeak*. *Ambroſe*, 1. *de Offic.* adviſeth well, ſaying, *Fugum ſit verbis tuis & ſtatera atque menſura, ut ſit gravitas in ſenſu, in ſermone pondus, atque in verbis modus.* We ſhould ſet bounds and limits to our *ſpeeches*, and ſo weigh what we *ſpeak*, that the matter may be grave and ſolid, the *words* weighty and few. So *Aulus Gellius* li. 8. ſaith to the ſame purpoſe, *Sapiens ſermones ſuos præcogitat, & examinat prius in pectore, quam proferat in ore.* The wiſe man weighs all his *words*, and ponders them in his mind, before he brings them into his mouth. *Socrates* ſaith, A man hath power over his *words* till they be ſpoken, but after they be uttered, they have power over him. And therefore a man ought to conſider before what he will *ſpeak*, leſt he utter ſomething which afterwards he will be ſorry for, and repent. Particularly, theſe three things we ſhould ponder, and well weigh in regard of our *Words*.

I. *Quid loquamur?* What we may *ſpeak*, and how our *words* ſhould be ſeaſoned with ſalt. *Coloſſ.* 4. 6. And

II. *Quo tempore?* when we may beſt, and moſt ſeaſonably, and profitably *ſpeak*, *Eccleſ.* 3. 7. *Rom.* 14. 1.

III. *Quo fine?* For what end we muſt *ſpeak*: *viz.* that we may adde grace unto the hearers, *Eph.* 4. 29. and benefit thoſe to whom we *ſpeak*: for we had better keep ſilence, than not *ſpeak* to the benefit of our hearers.

† 8. We ſhould alwayes *ſpeak* truely, *Job* 6.29,30.

† 9. Let our *words* be opportune. and ſpoken in due ſeaſon, *Prov.* 15. 23. & 25. 11. For a word ſeaſonably given, like a *Rudder*, ſometimes ſteers a man quite into another courſe, 1 *Sam.* 25. 32, *&c.* *Acaticus* the Philoſopher, being at a Feaſt, where he ſpake not a word, was asked after Dinner, the occaſion of his ſilence? whereunto he anſwered, It is better for a man to know his time when to *ſpeak*, than it is to know to *ſpeak*: for to *ſpeak* well is given us by nature; but to know the fitteſt and beſt time to *ſpeak*, proceeds from wiſdom.

† 10. Let our *words* be alwayes gracious, and ſeaſoned with ſalt: or, our *ſpeech* ſhould be ſeaſoned with the ſalt and

and ſavour of grace, *Prov.* 15. 2. *Luk.* 4. 22. *Eccleſ.* 10 12. *The words of the mouth of the Wiſe man have grace*, Coloſſ. 4. 6. *Let your ſpeech be gracious alwayes, and ſeaſoned with ſalt.* Three things are here to be conſidered.

Firſt, what it is to be *gracious alwayes in ſpeech*; namely, Our *ſpeech is gracious*, when it is ſo uttered, that the graces of God wrought in the heart, by his Holy ſpirit, are as it were pictured, and painted forth in the ſame; *ſpeech* being the Image of the heart. Or, to be *gracious alwayes in ſpeech* is, to ſpeak graciouſly at all times, in all places, on all occaſions, in all companies, in all the tempers and diſpoſitions of the heart, as in anger, mirth, fear, ſorrow, and hope, ſtill to maintain *gracious ſpeech*, from a gracious mind, after a gracious manner, to a gracious end; to ſtir up grace, to manifeſt grace, and to edifie them who hear us.

Secondly, there are five reaſons to be conſidered, and obſerved, why our *Words* muſt be thus *gracious*: viz.

1. Becauſe our *tongues* muſt be ſanctified as well as our Hearts.

2. Becauſe it is a ſign, that our heart is ſeaſoned with grace, if our *tongue* be with *gracious words*.

3. Becauſe if it be otherwiſe, it is a ſign that the Devil rules in our hearts, and that our *tongue* is ſet on fire by Hell, *Jam.* 3. 6.

4. Becauſe it is an excellent thing in it ſelf, *Prov.* 20. 15.

5. Becauſe it leads to bleſſedneſs both here and hereafter, *Prov.* 13. 2. & 22. 11.

Thirdly, there are two rules to be obſerved, if we deſire, that our *ſpeech* may be *gracious*, and may *miniſter grace to the hearers*: viz.

I. Premeditate what is profitable to be *ſpoken*, that ſo our heart may guide our tongue. *Prov.* 16. 23.

II. Let us ſanctifie, and offer up our *ſpeeches* unto God by Prayer; that is, pray that the Lord would guide our *tongue*, *Prov.* 16. 23.

† 11. Laſtly, let our *words* be ſuch as tend to edification, *Eccleſ.* 12. 10. & 4. 29. *Let your communication be good, to the uſe of edifying, that it may miniſter grace unto the hearers.* For the underſtanding of thoſe words obſerve, that the Text there readeth, πρὸς οἰκοδομὴν τῆς χρείας,

Ad ædificationem usûs, *to the ædification of use*, that is, to the use of edification, by an *Hypallage*; as in that of *Ovid*;

In nova fert animus, mutatas dicere formas,
Corpora ——— ——— ———

Note again, the Apostle there, *Eph.* 4. 29. requires two conditions in all our *discourses*: viz.

I. That they be usefull and profitable for the Edification of our brother.

II. That they be *gracious*; that is, such as may piously delight the hearers, refresh their minds, and beget a holy friendship betwixt speaker, and hearers. Thus much for the first particular, *How we must speak.*

¶ II. The Grounds, why we must be thus carefull of our *Speech* and *Talk*, are these three.

1. Because a man reaps good by being so, *Prov.* 13. 2.

2. Because a wholesom *tongue* is a tree of life, *Prov.* 15. 4.

3. Because the *lips* of the righteous feed and profit many, *Prov.* 10 21.

¶ III. These five Graces or Vertues following, beautifie and adorn our *Speech* and *Talk*.

I. *Reverence*; or a reverend regard had in all our *speeches* both of God and Man; that is, when speaking of God, we do it with reverence. *Deut* 28. 58. and speaking of Men we do it with respect, according to their places, qualities, or persons, 1 *Sam.* 1. 15.

II. *Modestly*; viz. when we are urged, or constrained, to *speak* of the good in us, or done by us, 1 *Cor.* 15. 9. for this must not be spoken proudly, or boastingly, *Prov.* 27. 2.

III. *Meekness*; when we either answer, or reprove any, 1 *Pet.* 3. 9.

IV. *Sincerity*, or speaking the truth alwayes sincerely, *Levit.* 19. 17. *Eph.* 4. 25. And

V. *Charity*; having in all our *Speeches* such a due regard to the good name of our Brethren, that we do not at all injure, or blemish their reputation, *Levit.* 19. 16. & 1 *Cor.* 13. 7.

The *Marquess* of *Vasto*, being sent upon a Design or Expedition by the Emperour *Charles* 5. and thinking (after

(after his return with applauſe and Victory) to take ſome reſt; was preſently choſen General of the whole Army: (*Antonio Daleva* the former General being dead) whereupon he cauſed this *Device* to be figured in his Shields, *Two Sheaves of ripe Corn, with this Motto, Finiunt pariter renovantque labores*;

One Work being done
A new's begun.

This *Emblem* ſuits and ſorts very well with my thoughts; for if theſe two compendious *Tractates*, find kind acceptance and approbation, I ſhall be encouraged to proceed in the *Explication* and *Application* of theſe words, *Knowledge* and *Underſtanding*, (which are uſually taken for, and ſignified by *Wiſdom* and *Prudence*) both *Natural*, *Moral*, and *Spiritual*; together with their *Contraries*, *Blindneſs*, *Ignorance*, and *Darkneſs*.

FINIS.

Μόνῳ σοφῷ Θεῷ δόξα.

Say not, My hand this Work to end hath brought;
Nor, This my Vertue hath attained to:
Say rather thus, This God by me hath wrought:
God's Author of the little good I do.
Pibrac. quad. 5.

The

The Words fully handled and explained in this Tractate, are Alphabetically these.

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Templum Muſicum, or the Muſical Synopſis. *oct.*

The famous Game of Cheſs-play. *oct.*

Shelton's *Tachygraphia Lat. oct.*

Clark about Comfort which Gods children have, or at the leaſt earneſtly deſire and long after whileſt they are in this world, together with the obſtructions of comfort, and the removal of them. *duod.*

Jeofferies New-years Gift. *duod.*

Divine Examples of Gods ſevere Judgements upon Sabbath-breakers in their unlawfull ſports, Collected out of ſeveral Divine Subjects, *viz.* Mr. *H. E.* Mr. *Beard*, and the *Practice of Piety*: a fit Monument for our preſent times, *&c.*

A brief Remembrancer, or the right Improvement of Christs Birth-day.

A second Sheet of old Mr. *Dod*'s Sayings, or another Posie gathered out of Mr. *Dod's* Garden.

The Hunting for Money the first part.

The Hunting Match for Money the second part.

At the place aforesaid you may be furnished with most sorts of stitched Books, as Acts of Parliament, Proclamations, Speeches, Declarations, Letters, Orders, Commissions, Articles; as also with Books in Divinity, Church-government, Sermons; and most sorts of Histories, Poetry, Playes, and such like, *&c.*

FINIS.